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The ARYAN PATH

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THE THEOSOPHICAL MOVEMENT

THIS monthly publication of 16 pages blends the past and the present by reprinting old articles from H. P. B.'s *Theosophist* and *Lucifer*, and W. Q. Judge's *Path*, as well as throwing the light of Theosophy on modern events. All articles are of practical interest.

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AUM

Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.
—*The Voice of the Silence*

THE ARYAN PATH

VOL. VIII AUGUST 1937 No. 8

SPIRITS AND "MEN OF DESTINY"

To proceed from the visible to the invisible is most natural to modern men and women in whose lives the visible is the dominant, the invisible but a shadowy factor. Ere we begin to study the "spirits" of the invisible world, it will prove helpful to scan our attitude to the visible around us and towards those forces which are the true makers of history. With that end in view let us examine the mental attitude of the leaders and the followers in this fourth decade of the twentieth century. What lines of thought produce their actions? What are the bases of their reasoning?

In purely human consciousness the pendulum of thought oscillates between extremes—the extremes of faith and fear, of love and hate. These and countless other "pairs of opposites," as they are denominated by the ancient Aryan psychologists, influence and largely determine the attitude, the inner and outer conduct of mankind in general. Only in rare and exceptional moments, or in rare and exceptional individuals, is recourse deliberately had to the principles of impartial justice, equity and reason for guidance in the conduct of the business of life.

In the everyday, workaday world each man, each class of men, is profoundly, and more often than not unconsciously, affected by the opportunism or the necessarianism of immediate self-interest, whether as related to person or party. So much is this the case that comparatively few are able to detach their minds sufficiently from their own concerns to cast untinged even a glance, in retrospect or in prospect, at the larger issues which determine the destiny of the race as a whole.

Of necessity a truly judicial frame of mind requires the setting aside of those distinctions of race, creed, sect and school which have been derived from heredity, from education, from environment, and similar sources not hitherto actually examined and weighed upon their own inherent merits or lack of them. To hold such an attitude when gained requires the self-consecration of the individual to the interests of humanity as a whole, as a unit. From such members of the body of mankind

must come those whose courage as well as whose foresight will serve for example and inspiration, for guidance and instruction to their fellows.

Men of this character and quality have lived in every land and time, are to be found in every walk of life. It is for such to see that however adverse the omens otherwise, they afford to all alike the same divine opportunity to engage in the service of man. For, not only are the means of publicity available as never before, but the same facilities of communication make possible a conscious and coördinate fraternity of effort which would multiply in arithmetical and geometrical progression what otherwise is but a sum-total of segregated individual labours. It is a sad commentary on selfish human absorption in private and partisan issues that "special interests" of every kind unite to achieve their objects, while the noblest-minded of the race work in isolation instead of in union and harmony for the grandest of all objectives. Moreover, altruism is native, selfishness an intrusion, in original human nature —otherwise there would be naught but barren soil in which to sow the seeds of the Higher Self.

It is this ancient, this timeless doctrine of the Higher Self or Spirit-Ego, which is the key-note, the common chord, the mystic Trinity in man as in all nature. This immortal, impersonal Self is, with the majority of the present race, as yet but an overtone, an aural reflection, an overshadowing, invisible prototype outside of and therefore only *personated* by the human being. We have yet to learn that mankind is obviously divided, from the viewpoint of spiritual and intellectual evolution, into god-informed men and lower human creatures.

The moral, intellectual and psychical differences in the constitution of the human mind comprise an almost entirely neglected field of psychology. We distinguish the several races of mankind on purely surface indications, with no serious effort to go behind manifested physical, physiological and biological effects to the invisible, causal stream of concatenated factors which have so affected the indwelling Ego that one man is a savage, another a degenerate, a third a moron, and one in four, perhaps, is, normally "open to reason," moved by considerations of abstract justice, of collective good, of unselfish service to his fellow man of whatever colour or caste.

Yet—the Roman doctrine, *vae victis*, is over and over again to be seen when influences which, individually, the normal man resists as plainly evil, suddenly affect whole classes, whole nations, a whole world, to the point of complete insanity. Who, for example, can give any rational explanation for the most irrational event in European history —the "Children's Crusade"—or for the Crusades themselves? Who can account for the prolonged moral dementia which literally "possessed" Catholics and Protestants alike during the bloody centuries of mutual persecution "for opinion's sake"?

With the terrible lesson of the World War still within the aching memory of countless millions of living survivors of that dreadful holocaust, what serious attempt on the part of

the most intelligent to search the recesses of their consciousness in order to find the sources of such collective saturnalia? What spirit and "spirits" have been the Dark counsellors of mankind in so many of its crucial periods? If men do not and will not recognize themselves as embodied Spirits, sowers and reapers of their own destinies and destiny, if they do not and will not deal with each other as such—vain are our compromises, our treaties, our safeguards, our armed antagonistic alliances or armed neutralities, vain our religions, our sciences, our philosophies.

Undeniably, to the superficial observer whether materialist or spiritualist, Nature is no better than "a comely mother, but stone cold." The various religions try to meet this difficulty with some form of dualism which *socializes* the good and evil aspects of nature under some guise of a personal god and a personal devil. The materialist and physicist imagine that everything is due to blind force and chance, and to the survival of the *strongest*, even more often than of the *fittest*. Thus, in presence of identical confronting facts, as visible to human consciousness, Western religion and Western science each interprets them in terms irreconcilable with the other. Each is as constantly being upset by the other, as well as by the unrecognized or unadmitted factors concerned in every slightest occurrence. If Western science fails in its assumptions as to the real nature of Matter, it is equally self-evident that Western theology fails as lamentably in its conflicting dogmas as to the nature of Spirit and "spirits." Were each protagonist to use upon itself the perspicacity which it employs towards its putative opponent, who can doubt that a sufficient measure of self-enlightenment would ensue to enable both to meet on the common ground of mutual interest in human welfare? That in such an attitude, both might be willing to give heed to the world-old teachings of the Hermetic philosophy, or Wisdom-Religion, which, by its light upon what they have and what they lack, would provide mankind with a scientific religion and a religious science?

Only the recognition of the immanent, all-pervading Spirit, only the knowledge of the constant re-birth of one and the same Individuality throughout the long life-cycle—only this doctrine can explain to us the mysterious problem of Good and Evil, and reconcile man to the terrible and *apparent* injustice of life.

How great and pressing the need for this recognition is everywhere witnessable in the bewilderment of leading minds faced with the portents as well as the crises afflicting the existing civilization. In the presence of indisputable evils the leaders of thought dispute without end or issue over the course to take. The hammering facts are echoed back by the tumult and the shouting of divided opinion, even amongst the best of men. In such an hour lies the disastrous opening for the fanatic, the demagogue, the destroyer of liberty in the name of the public good. If, within the narrow confines of the Paris Commune, Madame Roland could say with her last breath, "O Liberty, what crimes are committed in thy Name"; if the whole

world is to-day threatened with a Reign of Terror in every land, while every normal man is well aware what *ought* to be—what need for counsel and self-searching on the part of him who would enter No-Man's-Land with no means of distinguishing between "spirits of light" and "goblins damn'd." How great the need of being able to distinguish between light and darkness, good and evil, here, where the contrasts are sheer. Shall one wonder, then, that "the Wise guard in secret the home of Nature's order" while *personation* cheats the reason of mankind as in a dream—casts a spell so potent that no employ of balanced judgment is possible? Who is immune to the temptation to confuse the common with the personal good, whose whole being is bathed in the divine fire of self-sacrifice here and now? It is better a million times that the proud, the selfish, the time-serving and the curious-minded should eat, drink and be merry, and let Occultism alone—for these propensities, unless speedily eradicated, will bear fruit after their own kind in multiplied measure. If, early in the venture, the seeker finds it difficult to shake off his selfish personality, let him remember that at every step his chains will grow more and more tyrannical until he becomes so entirely Sir Oracle as to be irrevocably convinced that he is the infallible mouthpiece of the Most High. Profane history is plentifully marked with such "men of destiny." Look around and you find them in more than one country, causing the intellectual degradation of which Count Sforza writes elsewhere. Religious history, alas, is replete with similar characters. As the great Wheel of the Good Law moves swiftly on, those Egos who embody in themselves the good or evil characteristic tendencies of the whole race, return in their own cycle of reincarnation to bless or curse mankind.

There is no prominent character in all the annals of sacred or profane history whose prototype we cannot find in the half-fictitious and half-real traditions of bygone religions and mythologies. As the star, glimmering at an immeasurable distance above our heads in the boundless immensity of the night-sky, none the less reflects itself in the smooth waters of a lake, so does the imagery of the men of the to us antediluvian ages reflect itself in the periods we are able dimly to vision in an historical retrospect. The Gods, Demi-Gods and Heroes of our forefathers were but the deified images of their predecessors, as the God and Gods of existing religions are the half-glimpsed and distorted reflections, the *tableaux vivants* in the "astral light," of the long past incarnations of once transcendental Beings who had become "fallen angels," and then —ourselves perchance.

THE INTELLECTUAL DEGRADATION OF EUROPE

[In a footnote to his article Count Carlo Sforza tells us how he resigned from the diplomatic service of Fascist Italy. Ere that he had served his country in many lands, including China and Turkey. His book *Europe and Europeans* was reviewed in our January issue. This article has a message not only for the modern West, but also for the Orient.—EDS.]

All France is becoming an Empire of Falsehood ; newspapers, pamphlets, discourses, themes both in prose and verse —all alike mask the truth. If it has been raining, they assure us that the sun has shone ; if the tyrant has walked through a silent crowd, they tell us he has advanced in the midst of a cheering throng. Their sole concern is the Prince. Their ethics consists in devotion to his caprices, their duty is to flatter him. Especially necessary is it to express admiration loudly when he has blundered, or committed some crime. ....No book can appear without bearing a tribute to Bonaparte, the stamp, as it were, of enslavement.....The crimes of our republican revolution were the result of passion ; yet not devoid of promise for the future. There was disorder in society, but it was not destroyed. Moral life was wounded but not annihilated. Yet how could there be healing of the injury caused by a government which put forward despotism as a principle ; which professed ethics and religion while it constantly destroyed them by its institutions and defiances ; which assumed the stupor of slavery to be the peace of a well-organized society. Revolutions—even the most terrible—are preferable to such a state of things.

Who was it that painted these lines which describe in such a striking manner the intellectual and moral condition of France under her first dictatorship—that of Napoleon I ? Who but the greatest Catholic and Royalist writer of that time—Chateaubriand ! That which took place in France—and in France only —for ten short years, has now for over a longer period been taking place in more than half of Europe—a Europe already spoiled of the flower of its intellectual youth by four years of the most frightful of wars.

It must not indeed be forgotten that before August 1914 there was in Europe only one State completely autocratic, namely, the Russian Empire. The Germany of the Junkers and William II, the Austria-Hungary of Francis Joseph and his Beamte acknowledged the freedom of the press ; and where such exists, even though in a small measure, it is not possible to speak of dictatorship.

What characterizes equally the atmosphere of the dictator in Germany, Italy and Russia is just this : all the books, all the newspapers, including purely scientific publications—are compelled to become organs, direct or indirect, for government propaganda.

During these last years it has been the fashion for all writers ready to betray the ideal of liberty to maintain that democracy has proved itself the régime of the mediocre, with the dictators behind the blind chance of voting.....

The truth is—and events are proving it more and more—that no-

where so much as in the case of dictators is there such a supreme need for gigantic entertainments to satisfy the gaping crowd who require each year some obviously spectacular triumph—just as in a circus the somersaults must be ever more and more dangerous at each new turn. Not one of all the ministers of democratic Europe has throughout his whole life been guilty of one hundredth part of the stump oratory and the contradictory promises which any one of the dictators since the War hurls in one year at the crowd of which he is the master—and at the same time the slave. Stalin is the one exception, probably because he is the only one whose power is not founded on the shifting sands of *seeming* successes.

Of all the reasons that have brought about the intellectual degradation of Europe, the chief one seems to me to be this : Those who fell during the four years of this most bloody of wars, on either side of the trenches—those were the greatest and the noblest. We who experienced the war cannot have but felt after it that our best friends lay dead on the Carso, or on the Alps, at the front in France or on the pestilential plains of Macedonia. It was in these friends in 1913 and 1914 that we had discerned the fair promise for the moral and scientific future of our country. How many times, after the War, have I not looked for their shades on the benches of the Italian Parliament or among the ranks of the diplomats. And later, as Ambassador in Paris, or as member of an important Council in London, the same feeling of loss has struck me while I followed the parliamentary debates from my seat on the diplomatic tribune.

Another thing we forget is that these four years of war have brought the noisiest—and consequently the most mediocre—of the survivors to believe that violence, even against the unarmed, is courage, that blind obedience to one's leaders is a virtue, even in spiritual matters. Under the pretext of patriotism—patriotism which Johnson vividly described as " the last refuge of a scoundrel "—all such degrading actions as spying and lying and deception were explained away and justified. If most of the violent acts which brought about the internal conquests of the Fascists in Italy and the Nazis in Germany are characterized by a cowardice ill disguised by a general vociferousness, it is because those responsible for such acts believed, or made themselves believe, that after all these were again acts of war, and that all is fair in war.

The dictators who had meanwhile arisen hastened the process of moral and intellectual degradation, because everywhere—Russia included this time—they could show favour only to flatterers and courtiers ; the most dangerous among these were the experts, and so-called experts, who under the pretext of confining themselves to their technical work, have been willing to serve the most contradictory doctrines. The dictators were compelled to eliminate only the courageous servants of the State,* the most reliable of critics, those endowed with a creative intelligence. Such confidential information—albeit full of bitterness—as I have

been able to get during these years of dictatorship, has proved to me that even the most guilty of these technical experts have only been able to retain their positions by simulating a slavish attitude and by never risking open opposition when confronted by the sudden and stupid mistakes of the dictators.

But submission to a régime from which at any moment we may fear anything or hope anything, with no body of public opinion which may be appealed to for protection, must end ultimately in irretrievable degradation. This degradation involves inevitably even those cold and calculating people who have submitted because they thought they could obey (or pretend to obey) the politicians in power and yet at the same time preserve the integrity of their inner being.

But how indeed can this be done? He who fears starts with being resignedly silent; soon, however, feeling that his silence may become suspect, he proceeds to demonstrate his respect, yes, even his devotion, for those whom he still despises in the depths of his soul; but gradually this hidden conflict makes him uneasy and so he endeavours to cast out his most secret thoughts—and in the end forgets them. Such is human nature. When one is compelled to submit to painful humiliations with no possibility of revolting, one ends by trying not to think of them; soon one begins to believe that what one has to bear is not so frightful after all, not so out of the normal course of things. A further step remains to be taken, namely, that of not admitting even to oneself that one is living under humiliating conditions. To admit it would mean to acknowledge one's own downfall, hence one must forget, forget, and accustom oneself to admitting as true that which one knows to be false. No nation, however rich in talent, could withstand the demoralizing influence of a constantly enforced submission to dogmas, to formulæ and to men; especially when these dogmas and formulæ are for ever changing, and when these men assume a semi-divine aspect, even as the embalmed and frozen corpse of Lenin. The Europe of Dante and Goethe will be no more if it adopts the practice current among the Berbers of Mediterranean Africa—the practice of holding as holy the remains of the dead; but there at least they wait for a long time after the death of the marabout (saint).

The most painful thought, however, is that such moral degradation will leave its traces even after the causes which produced it have disappeared. Herodotus was right when he said :—" The strength of a State resides not in its navy nor in its fortresses, but in its men."

And where there is no freedom, there are no men.

CARLO SFORZA

* I beg those of my readers who favour Fascism, if I have the honour to number any such, not to smile knowingly if they should remember vaguely that I was Ambassador in Paris at the time Fascism came into power. I was not " eliminated " ; I resigned and stuck to my resignation in spite of the entreaties of the Chief of Fascism to retain my post. This, however, has not prevented Fascist propaganda from reiterating year after year that it is because of resentment that I criticise the Fascist régime. But this is one of its most innocent " inexactitudes."

THE SONG OF THE HIGHER LIFE

THE YOGA OF THE HIGHEST SPIRIT

[Below we publish the sixteenth of a series of essays founded on the great text-book of Practical Occultism, the *Bhagavad-Gita.* Each of these discusses a title of one of the eighteen chapters of the Song Celestial. The writer calls them "Notes on the Chapter Titles of the Gita"—but they are more than notes. They bring a practical message born of study and experience.

This particular instalment is a study of the fifteenth chapter, Knowledge of the Supreme Spirit.

Sri Krishna Prem is the name taken in the old traditional manner prevailing in India by a young English gentleman when he resolved to enter the path of Vairagya, renouncing his all, including the name given to him at birth. He took his tripos at Cambridge in Mental and Moral Sciences and is a deep student of Indian Philosophy. Away from the world but serving it with faith he lives in the Himalayas, and is esteemed highly for his sincerity, earnestness and devotion. —EDS.]

Just as the subject of the last chapter was the analysis of the Field, so that of the present one is the analysis of the Knower, the Consciousness, especially in its threefold aspect as individual Self, Cosmic Self and Supreme Reality.

The chapter commences, however, with an account of the World Tree. This great symbol, mentioned in the *Rig Veda* and *Upanishads,** was known to all the ancient peoples. The Scandinavians knew of it as the sacred ash tree, *Igdrasil,* with its roots in the death-kingdoms and its branches in the sky. In his poem to Hertha, the Norse Nature Goddess, Swinburne writes of—

> The tree many rooted
> That swells to the sky
> With frondage red-fruited,
> The life-tree am I ;
> In the buds of your lives is the sap of my leaves :
> Ye shall live and not die.

The Egyptians worshipped the sacred sycamore fig tree, the Aztecs of America had their sacred agave plant and the ancient Sumerians of Eridu tell of a wondrous Tree with "Its roots of white crystal stretched towards the deep, its seat the central place of the earth, its foliage the couch of the primeval Mother. In its midst was *Tammuz.*"†

Space forbids any attempt to go into the extremely interesting symbolism connected with this subject. Here it can only be stated briefly that the Tree was a symbol of the great World Mother, the Goddess of Nature who nourishes all life with the milk of Her breasts. Hence the choice by the Egyptians of the sycamore fig with its milky juice and hence the fact that the three most sacred trees of the ancient Indo-Aryans were the *ashwattha,* the *bat* (banyan) and the *udumbara,* all of them being species of the fig tree.

The name *ashwattha* is usually derived from *a-shwa-stha,* "not standing till to-morrow," but while this is an appropriate enough description of the world which is ever

* *Rig Veda,* I, 24.7 and *Kathopanishad* 6. 1
† D'Alviella. *The Migration of Symbols,* p. 157.

passing away before our eyes, there is an earlier account which tells how *Agni,* the desire-consciousness, hid in this tree for a year (the cycle of manifestation) in the form of a horse (*ashwa*), the well-known symbol of the desire-mind.* This myth is of great significance as it links up with the statement already quoted that *Tammuz* was in the midst of the Sumerian World-Tree and also, perhaps, with the growth of an erica tree round the coffin of the dead Osiris† for both these "dying Gods" were, from the inner point of view, symbols of the *Átman,* dismembered and imprisoned in the world.

The authors of the ancient Indian tradition introduced, however, one modification into the symbol which is not, so far as I know, found elsewhere. The other World-Trees all have their roots in the under-world and branches in the sky but the Tree of the *Gita* (xv. 1.), following that of the *Veda* "whose root is high above," is rooted in the unmanifested *Brahman* and sends down its branches, the various levels of objectivity, the evolutes of the *Mūla-prakriti,*‡ to form the worlds of manifested being. The Tree as a whole is termed the *Veda* as it is the content of all knowledge and the leaves, the individual selves, are the separate verses (*chhandānsi*) of that cosmic *Veda.* "He who knoweth it is a Veda-knower."

Nourished by the three *gunas* of which all phenomena are made (compare the three roots of *Igdrasil*), the branches spread both upwards and downwards (xv. 2.), referring to the Cosmic Tides which flow upwards in the upper worlds and downwards in the lower.§ The sprouts, peculiarly sticky in this tree, are the ensnaring objects of the senses, and the roots, the *kārmik* tendencies from the past universe,** grow downwards to generate "the bonds of *karma* in the world of men."

While man is in the world, his consciousness absorbed in the forms which he perceives, it is impossible for him to see the Tree as a whole. Still less can he see that fundamental Light which has drawn forth the forms, holds them in being, and, in the end, will dissolve them once more in the Matrix.

"Now then the enquiry into *Brahman,*" says the author of the

* *Taittiriya Brāhmana* : 3, 8, 12.2. See Tilak's *Gita Rahasya* on this verse. The myth also occurs in *Mahābhārata, Anushāsana Parva,* sect. 85. It may also be noted that one of the meanings of *Ashwa* is "seven" (see Apte's Dictionary), that a vignette in the Egyptian *Book of the Dead* represents the sacred Sycamore fig tree with seven branches, that the same is true of some representations of the Assyrian Tree of Life, and, finally, that the trunk of the famous many-breasted statue of Artemis of Ephesus is divided into seven levels, five of which are filled with representations of living creatures. See Mackenzie, *The Migration of Symbols,* pp. 162-169, for drawings of these.

† See Plutarch's *Isis and Osiris.* The ramifications of this subject would take us all over the world.

‡ See *Gita* VII. 4. There is also a microcosmic correspondence with the cerebral-nervous system, rooted in the brain, the seat of consciousness, and ramifying downwards to the sense organs all over the body.

§ See article on *Gita,* Chapter XI.

** Or, microcosmically, from past lives. It is a peculiarity of the *ashwattha* that its roots instead of merging into the trunk at ground level, often maintain a semi-independent existence for several feet above ground till they finally merge into one. Many explanations of this verse are vitiated by confusing the *ashwattha* with the banyan which sends down aerial roots whereas the former does not.

Brahma Sūtras and then he goes on to define *Brahman* as "That from which the origin, by which the preservation, and in which the end" of the whole world of forms is found. The answer is there, lying close at hand, but the enquiry will lead to nowhere but a maze of intellectual subtleties unless certain preliminary qualifications are present in the enquirer. These qualifications are usually given as four: *viveka*, discrimination between the constant and the transitory, *vairāgya*, a turning away from what is transitory; *shat-sampatti*, a group of six attainments comprising control of mind, control of sense, endurance, a turning away from the outer (whether in experience or in religion), faith (in the *Gita's* sense) and mental balance; *mumukshutva*, desire for liberation from the bondage of ignorance.

The *Gita*, however, mentions only one supreme qualification of non-attachment. This is the axe that will cut down the firmly rooted Tree, but non-attachment means a great deal more than mere ascetic refusal of commerce with the world. The latter may strengthen personal will-power but, as the Buddha found, will take the ascetic no nearer to the Goal. In fact, by strengthening his personal will, it may even rivet him more tightly in his bonds. *Non-attachment can never be attained while standing in one's personality.* The disciple must see his personality as something separate from himself, like the personalities he sees in dream and must take refuge in the impersonal Light. Then alone will non-attachment flower in his heart because the Light is ever unattached.

"Destroy all sense of self," said Buddha; "Come unto Me," said Christ; "Still all the movements of the mind," said Patanjali, that mind which, by attachment to all outward things, produces the false self. These and all other Teachers of the Way were, in their different language, saying but one thing; that man must come from self into the Self, from death to Life, from darkness into Light. Established in that Light, cohesive power will leave the Cosmic Tree and it will fall to pieces like those fabled ships which, on approaching the magnetic mountain, lost all their nails and sank into the sea. "Not by any travelling is the world's end reached. Verily I declare to you that within this fathom-long body with its perceptions and its mind lies the world, its arising and its ceasing and the Way that leads to its cessation."*

Detaching himself from the union with the objects of both outer and inner senses, detaching himself in fact from all form whatsoever (xv. 4.), the disciple must soar upon the trackless Path of Light towards the Primal Consciousness from which in ages past the Cosmic Energies streamed forth.

That Consciousness, however, being Absolute, is far beyond all that we know as such. Knower and Known exist as one in It as, in another way, they are at one in

* Buddha, *Samyutta Nikāya*, II 3.6

absolute matter, if any such exist save as abstraction.* It is in fact no consciousness for us, being beyond the Fire of manifested life, the Moon of *Mūla-prakriti*, the Sun of the unmanifested *Atman*. It is the Void ; It also is the Full. Having gone thither, none return again. That, Krishna says, is His supreme Abode (xv. 6.) † ; That is the Goal ; That is the final bliss.

But now the *Gita* turns to lower levels and deals with the mystery of the incarnation of that One. A constant moment of that partless Whole, the point-of-view explained in previous chapters, stands in the "matter" of the mental world uniting with its forms. As it turns outwards under the urge of *rajas*, it becomes the lower, the desire-infected mind ; and the integral power of knowing that is inherent in its light, in the attempt to grasp the various aspects of the world around, manifests as the five organs of sense knowledge. These are at first the *inner* senses but they exteriorise into the so-called physical organs under the pull of *tamas* as explained in the previous chapter. Moreover, from our point of view, the physical body belongs, not to the subjective, but to the objective side of experience. It is in fact only a specialised portion of what is actual environment.

It should always be remembered that the sense powers are differentiations of the integral illuminating power of Consciousness and are by no means something belonging to the material manifestation. This explains the fact noted by biologists that the senses are formed by differentiation from one primitive sense and the fact that under certain conditions one sense organ can be made to do the work of others. The sense of touch can even be made to manifest at a distance of several inches from the surface of the skin.‡

When the Ego, the inner Lord, takes a body it manifests these senses as powers of gaining experience of the outer world. (xv. 8.) Here we must be careful not to confuse the scientific with the metaphysical account. Scientifically, or from the point of view of form, the process of incarnation may be described as the actual entry into a suitably organized vehicle (the embryo) of a subtler but still "material" body, the body of desire.§ Metaphysically, the process is to be viewed as a hardening out of the forms with which the consciousness identifies itself, their so-to-speak de-illumination under the veiling power of *tamas*, so that the fluid form of the desire-mind crystallises into the relatively rigid material body.

Once it has come into being, the physical body is a battle-ground for the opposing forces of *rajas* and *tamas*. There are two sets of processes, known to biologists as

* Compare the Kabalistic saying, "Kether is in Malkuth and Malkuth is in Kether —after another manner."

† Note that the word *Dhāma* means Light as well as abode.

‡ See *L'Exteriorisation de le Motricité* by Rochas ; also *Eyeless Sight* by Jules Romains. The interchanging of the sense functions is also a practice of certain types of yogi in India.

§ The "stuff" of this subtle body may perhaps be identified with what in spiritist circles is termed ectoplasm.

anabolism and *katabolism* respectively, which go on simultaneously in the body from its first formation till its ultimate decay. One set, under the urge of the *rajas* of the desire-nature, are always building up the organism and repairing any damage while the other, under the *tāmasik* pull of "matter," are as busily engaged in breaking down whatever is built up. During the first half of life the former are in the ascendant but gradually the destroyers assert themselves more and more until the body refuses to obey the promptings of the ego and desire nature and forces them to withdraw and leave it to disintegrate in peace.

The sense-powers, however, as we have seen, are no property of the material body but belong to the Ego itself and therefore the latter is said to seize them and return with them to its own plane "as the wind takes fragrance from their retreats." As it withdraws it of course leaves behind it, not only the doomed physical body, but also the desire-nature which is, as we have seen, intermediate between the Ego and the body. The *essence*, therefore, of our sense-experience is taken up by the ascending consciousness to be assimilated in that purely mental form which is built up around the central point throughout the age-long alternations of physical life and death.

There, as the *Gita* says elsewhere, the Ego on its purely mental plane "enjoys the spacious heavenly realm" reaping, as the Egyptians put it, the heavenly corn in the Fields of *Aahlu* until, when all the fruits have been reaped, a process that may last centuries or even thousands of years, the downward pull of mingled *rajas* and *tamas* asserts itself once more and the Ego seeks a further incarnation.

The deluded do not perceive the Self as it departs nor even as it stands within the body. (xv. 10.) "How shall that Seer be seen?" ask the *Upanishads*, and those whose vision is engrossed in outer forms, with all their scalpels and their microscopes see naught but forms. Even the would-be *yogi*, absorbed in outward practices with breath, or even struggling to subdue his mind, unless he makes the inward turn towards the *Átman*, detaching himself from forms, will gain no more than wretched psychic powers. Only the wisdom-eyed, those few who, seeking immortality, turn their gaze inwards, behold the individual Self, seated within the heart.*

Nevertheless, that individual Self is but a moment of the Cosmic Self. The Light which shines within the ego (as opposed to the latter's built-up form) is the same Light that shines within the other Selves as well, and he who sees It rightly sees the unity of all, founded on that great Unity of *Brahman*, beyond Sun, Moon and Fire.†

That *Parabrahman* in the form of Its Light-Energy (*ojas*), entering the earth of Its objective aspect (*Mūla-prakriti*), supports all beings and then again, having become the desire-natured immortal one (*rasātmaka soma*), It nourishes the plants

* *Katha Upanishad*, 4.1
† See above for explanation of these terms.

of personal life, (*aushadhi*).* Lower still, It becomes *Vaishvānara*, Fire of the desire-life which burns throughout the world. Organised round, though not itself the Ego, its fierce impersonal but living flames, in union with a living, breathing body, grasp and digest the food of the four elements of matter.† (xv. 14.)

Of all the manifestations of the *Brahman*, the most important in practice is the monad Self, the Ego, the pivot of the universe, poised between Light above and Fire below. That Point it is that goes from life to life and therefore in its mental vehicle are found the memories of all the linked succession of past lives. Backed as it is by the all-comprehending Light of *buddhi*, it is the source of Knowledge which thus lies within ourselves. Moreover, as the centre to which all our experiences are ultimately referred, it is the source of the reasoning faculty‡ (*apohanam*) for the essence of reasoning is the bringing into relationship of the data of experience and thought.

That Self is what is to be known in all the *Vedas*, for the Vedic Gods, at least in their *adhyatmik*, or spiritual aspect, were symbols of the Consciousness on different levels. In fact, the Vedic Indra,§ wielding the thunderbolt of resistless will, drinking the *Soma* of immortality is but a symbol of that individual Self. The Self is the great Knower of the Veda, for in it is reflected the Great Tree; it is the fount from which the wisdom of *Vedānta* wells up within the heart to give eternal Life.

Thus there are two great Selves (*purushau*) that must be known, that which is mutable or "melts away" and that which is unchanging. (xv. 16.)

Beyond that Cosmic Self is yet the Highest Being, termed in the *Gita Purushottama*, Highest Spirit. (xv. 17.) That is the Supreme Self, the *Parabrahman*, no Self at all but Ground of all that is. "The great Abode! therein is placed whatever breathes and moves. What That is, know as Being and Non-Being, the Goal of all, most excellent, beyond the intellect of beings."‡‡

He who has understood this deepest Mystery may be considered ripe for full Enlightenment. In him, thus set free, there arises the knowledge of his emancipation and he knows: "Re-birth has been destroyed. The higher life has been fulfilled. What had to be done has been accomplished. After this present life there will be no more!"§§

SRI KRISHNA PREM

* The *aushadhi* are plants like corn, etc., which wither after bringing forth their fruits, and spring up again from seed the following year. Opposed to them are the *banaspati* which, like trees, remain from year to year. The former symbolise the transient personal selves; the latter the relatively permanent egos or *jīvas*.

† Itself being the fifth.

‡ *Apohanam* is rendered by Shankara as loss of memory and knowledge but it has also the sense of removal of doubt and is used of the reasoning faculty (see Apte). The latter meaning seems to be the most appropriate here but if the former be preferred it will refer to the fact that our inner knowledge must remain obscured until the Ego is able to manifest itself.

§ In *Paurānik* times the meaning of Indra seems to have been lost or changed.

‡‡ *Mundaka Upanishad* 2.2.1. §§ *Dialogues of the Buddha*, Vol. I, p. 93.

IMMEDIATE NEED OF CONFUCIUS

[Ezra Pound is a poet, composer and essayist and is known as a follower of Confucius and Ovid. Here he shows the need of modern civilization to acquire the wisdom of his Chinese Guru.—EDS.]

In considering a value already age-old, and never to end while men are, I prefer not to write "to the modern world." The *Ta Hio* stands, and the commentator were better advised to sweep a few leaves from the temple steps. This is no shrine for the hurried tourist or for the conductor with: "One moment, and now for the alligator tanks so that we can catch the Bombay Express at 8-47."

Dante for a reason wrote *De Vulgari Eloquio*—On the Common Tongue—and in each age there is need to write De Vulgari Eloquio, that is, to insist on *seeing* the words daily in use and to know the *why* of their usage.

No man has ever known enough about words. The greatest teachers have been content to use a few of them justly.

If my version of the *Ta Hio* is the most valuable work I have done in three decades I can only wait for the reader to see it. And for each reader to discover its "value" to the "modern world" for himself.

Mr. S. V. V. (THE ARYAN PATH, December 1936) has indicated the parallels in Indian teaching, but the Western reader will first see the antithesis to the general impression of Indian thought now clouding Occidental attention. This cloud exists, and until some light or lightning disrupts it, many of the better minds in the West will be suspicious of all Eastern teaching.

It is "our" impression that an Indian begins all talk with an allusion to the Infinite and that the Ultimate Unity appears four times on every Indian page.

I am not saying what ought to be. I am not expounding Indian thought, but indicating a misapprehension. It is in the opinion of the hard-headed, as distinct from the bone-headed, West that Westerners who are drawn to Indian thought are Westerners in search of an escape mechanism, Westerners who dare face neither the rigours of mediæval dialectic nor the concrete and often exhausting detail of the twentieth-century material sciences.

Writing, which is communications service, should be held distinct from the production of merchandise for the book trade. And the measure of communication was defined by Leo Frobenius when he said :—

> It is not what a man says but the part of it which his auditor considers important that determines the amount of the communication.

In considering the Occident the Oriental should allow for a fact that I have not yet seen printed. Western contact with the Far East was made in an era of Western degradation. American contact with Japan was forced in the very middle of "the century of usury." Western ethics were a consummate filth in the middle of the last century.

You can probably date any Western work of art by reference to the ethical estimate of usury prevalent at the time of that work's composition ; the greater the component of tolerance for usury the more blobby and messy the work of art. The kind of thought which distinguishes good from evil, down into the details of commerce, rises into the quality of line in paintings and into the clear definition of the word written.

If the editors complain that I am not confining my essay to Confucius, I reply that I am writing on the "need for Confucius." I am trying to diagnose Western disease. Western disease has raged for over two centuries. Western disease shows in sixty per cent racket on ink money. That is a *symptom* of moral obtuseness.

The Oriental looking at the West should try more often to look at the total West over a longer period than is usually drawn to his attention.

For over a thousand years the acute intellectual labour of Europe was done *inside* the Catholic Church. The readers of THE ARYAN PATH (December 1936) were reminded a few months ago that Scotus Erigena was a layman. A "movement" or an institution lives while it searches for truth. It dies with its own curiosity. *Vide* the death of Moslem civilization. *Vide* the very rapid withering of Marxist determinism. Yeats burbles when he talks of "withering into the truth." You *wither* into non-curiosity.

Catholicism led Europe as long as Erigena, Grosseteste and their fellows struggled for definitions of words.

To-day the whole Occident is bathed daily in mental sewage, that is, the "morning paper" in ten millions of copies rouses the Western brain daily. Bunkus is called a philosopher, Puley an economist, and a hundred lesser vermin swarm daily over acres of print.

Ex diffinientium cognitione diffiniti resultat cognitio—"Knowledge of a definite thing comes from a knowledge of things defined," wrote Dante, rubbing it in. You can't know a canzone, which is a structure of strophes, until you know strophes.

"Man triplex, seeks the useful, this in common with vegetables ; the delectable, in common with animals ; the *honestum* ; and here he is alone ; vel angelicae naturae sociatur."

This kind of dissociation and tidiness is "mediæval."

When the experimental method came into material science giving a *defined* knowledge in realms whereto verbal distinctions had not then penetrated, and where they probably never will penetrate, the Occident lost the habit of verbal definition.

The Church had lost its faith anyhow, and mess, unholy and slithering mess, supervened. Curiosity deserted almost all realms save those of physiology, chemistry and kindred material sciences.

A tolerance of the most ungodly indistinctness supervened. The life of Occidental mind fell apart into progressively stupider and still more stupid segregations. The Church of England for example remained a bulwark of usury and|or a concatenation of sinecures, for the holding whereof neither courage, character

nor intelligence was required or even wanted.

Hence (leaping over a certain amount of barbed wire, and intermediary gradations), hence the Western need of Confucius, and specifically of the *Ta Hio*, and more specifically of the *first chapter* of the *Ta Hio* ; which you may treat as a *mantram*, or as a *mantram* reinforced, a *mantram* elaborated so that the meditation may gradually be concentrated into contemplation. (Keeping those two grades of life separate as they are defined in the Benjamin Minor of R. St. Victor.)

There is respectable Western thought. There is Western thought that conforms to Confucius just as S. V. V. in December reminded you that there is in Indian Scripture a stress on Confucian " self-examination etc., with emphasis on action." Yet I fail to understand S. V. V. when he adds " without concern for its fruits." This phrase of his seems to me capable of grave misinterpretation. Does he mean " profits " ? Does he mean " material profits " ?

In any case the *need* is a matter of emphasis. We in the West *need* to begin with the first chapter of the *Ta Hio*, not merely to grant a casual admission of it in some out-house of our ethics or of our speculations.

There is nothing in this chapter that destroys the best that has been thought in the Occident. The Occident has already done its apparent utmost to destroy the best Western perceptions. Official Christianity is a sink. Catholicism reached nadir, let us say, with Antonelli in the eighteen hundred and fifties. It has started a new ascension with the encyclicals, Rerum Novarum and Quadrigesimo Anno. But the whole of Western idealism is a jungle. Christian theology is a jungle. To think through it, to reduce it to some semblance of order, there is no better axe than the *Ta Hio*.

I, personally, want a revision of the trial of Scotus Erigena. If " authority comes from right reason " the shindy between Leibniz and Bossuet was unnecessary.

Ernest Fenollosa emphasized a difference between the approach of logic and that of science. Confucius left his record in ideogram. I do not wish to confuse the ideogramic method with the specific and basic teaching of the *Ta Hio*, first chapter.

There are here two related matters. The good scholastic (mediæval) or good canonist recognized the limits of knowledge transmissible by verbal definitions:—

Scientes quia rationale animal homo est, et quia sensibilis anima et corpus est animal, et *ignorantes* de hac anima quid ea sit, vel de ipso corpore, perfectam hominis cognitionem habere non possumus ; quia cognitionis perfectio uniuscuiusque terminatur ad ultima elementa.

[Knowing because man is a rational animal, and because a sensible soul and body is animal, and *ignorant* what this soul is, or what this body is, we cannot have complete (perfect) cognition of man, because the completeness of cognition of anything in particular ends with the ultimate element.]

Fenollosa accented the Western need of ideogramic thinking. Get your " red " down to rose, rust, cherry, if you want to know what you are talking about. We have too much of this talk about vibrations and infinites.

There is here a common element with the Confucian method of getting in to one's own "intentions."

Naturally there is nothing in this which is hostile to Dante's concept of the "directio voluntatis." There exists passage after passage in our serious mediæval thinkers which contains the terms "virtu," *virtus*, with vivid and dynamic meaning. But it is precisely the *kind* of thought that is now atrophied in the Occident. This is precisely how we do *not* now think.

It is for these values that we have need of *Ta Hio*, and as S. V. V., approaching the work from so different a background, agrees, "here is a very treasury of wisdom."

S. V. V. did not, I take it, awaken to consciousness in McKinley's America, his early boyhood was not adorned with the bustuous noises of Kipling and the first Mr. Roosevelt. Apparently the *Ta Hio* offers us a meeting-place, a field of agreement.

In so far as "at the centre of every movement for order or reconstruction in China you will find a Confucian" (this referring to the procession of centuries) in so far as my own knowledge of Kung has come *via* Tokio, there appears to be here a common field not only for men of Bombay and London, but for pilgrims from an even wider circumference. To my mind there is need, very great need of such common *locus* of mutual comprehension.

The late A. R. Orage claimed to have read the *Mahabharata*. Very few Occidentals *can* read it. It is manifestly *not* the possible meeting ground for Eastern and Western man in our era.

Suma Gengi has just been televisioned from London. The news reaches me between one page and another of this essay. There are common denominators. There are points and lines wherein the East can make contact with us Occidentals.

But the "need of Confucius." Let me try to get this as clear as possible. A "need" implies a lack, a sick man has "need." Something he has not. Kung as medicine?

In every cranny of the West there is mildew of books that start from nowhere. There is a marasmus of books that start "treating of this, that and the other" without defining their terminology, let alone their terms, or circle, of reference. A thousand infernal self-styled economists start off without even defining "money" (which is a *measured* claim, transferable from any one to any one else, and which does not bear interest as does a bond or a share-certificate).

I take that as example. These filthy writers then go on to muddle their readers with discussion of "systems" of inflation, of cancellation, of credit problems. And naturally their work is useless and merely spreads ignorance. Think, gentle reader, if the greasy fog in so concrete a science as economics is thus dense, what density is it likely to attain in metaphysics. Where is ethical discrimination to end or begin among us?

If only for the sake of understanding and valuating our own European past, we have need of the Master Kung.

And that is by no means our whole need. The fact that we have

such a past, is but an encouragement. It is perhaps but a tentative reassurance that we have a chance of understanding part of the Orient.

The "value" of Confucius to the Modern World is not, I think we agree, limited to medicinal value for the Occident. There is visible and raging need of the *Ta Hio* in barbarous countries like Spain and Russia, but above all questions of emergency, of hypodermic injection or strait-jacket for fever patients and lunatics, there is also a question of milder and continuous hygiene.

No one has ever yet exhausted the wisdom of the forty-six ideograms of the first chapter. No one has ever yet attained so complete a wisdom that he can find no further nutriment in this *mantram*. And no one, least of all a twentieth-century American with only a superficial acquaintance with Oriental intuition and language, should aspire to emit the "last word" on this subject. I certainly cannot condense the *Ta Hio*. I have tried to present as much of it as I understand, free from needless clutteration of dead verbiage.

I am ready to wrestle in friendly manner over the words used even by S. V. V., but such contest would at this point obscure my main meaning. I hope some day to see a proper bilingual text, each ideogram with full explanation so that the American reader may have not merely the one side of the meaning which seems to one translator most imperative in a given passage, but one full meaning held in such restraint that a hierarchy of imperatives be not lost.

As in the Dantescan symbol for the universe truth is not lost with velocity, so an age-old intelligence is not lost in an era of speed. We are bedevilled with false diagnoses. We are obfuscated with the noise of those who attribute all troubles to irrelevant symptoms of evil. We are oppressed by powerful persons who lie, who have no curiosity, who smear the world and their high offices with Ersatz sincerity. His grace the Wubbok of the Wok dare not investigate this, that and the other, and so forth.... Neither does so-and-so nor his colleague (protected by libel laws) *dare* read the *Ta Hio*.

Name, nomen, cognomen etc., dare not be left alone in a lighted room with this document. They cannot face the forty-six characters in the solitude of their library. All this testifies to the strength of the chapter and to their need of it. Men suffer malnutrition by millions because their over-lords dare not read the *Ta Hio*.

EZRA POUND

THE TECHNIQUE OF CARVING AT MOHENJO-DARO

[S. V. Venkateswara, Professor of Indian History at the Madras Presidency College, is the gifted author of *Indian Culture Through the Ages* and is one of our earliest contributors, having already written on "The Antiquities of Harappa and Mohenjo-Daro," "Synthesis in Indic Culture" and several other articles of cultural value and interest.—EDS.]

In the opening number of this journal, (January, 1930) I suggested certain lines of enquiry regarding the seals of Mohenjo-Daro after inspecting them *in situ*. A scientific study has since been facilitated by the publication of details in the *Annual Reports* and *Memoir* of the Archæological Survey (1933) and the articles by Woolley on his excavations in Ur.* As *Nature* has pointed out :—

> The systematic examination of the site (Mohenjo-Daro) and its interpretation would have been far different and certainly less fruitful, had it been made before, instead of after, the early excavations at Ur.†

By a striking coincidence excavations in both places stopped about the same time. In his "Sir George Birdwood Lecture" before the Royal Society, Mr. Mackay announced that attempts to reach virgin soil at Mohenjo-Daro had to be abandoned at a depth of 43 feet, owing to seepage from the Indus.‡ Woolley's excavations at Ur closed three months later.§ It is time, therefore, to take stock of the position, and discuss the significance of the elaborate details thus far disclosed. A detailed study may be interesting as testing the conclusions first formulated by me in THE ARYAN PATH. I shall devote this article to the numerous engraved seals.

Some seals of the earliest date, discovered since 1927, are evidently compartments for holding amulets folded small. No true sealing has been found here, but the clay sealing of Yokha * * in Babylonia bears the humped bull and pictographs identical with ours, and at its back is woven material. It probably represents a bale from India. Our seals, rectangular in form, have analogues in the new finds at Kish, which are undoubtedly pre-Sumerian. Professor Langdon discovered † † in the pre-Sumerian ruins at Kish a rectangular seal covered with pictographs "quite similar to the seals of the Indus Valley." They differ from the Sumerian stone seals which are cylindrical, and concave-sided, and are white, red and black in colour. Our colours are blue and green.

To the earliest period must be assigned the twelve square seals with no boss, inscribed on both sides. Six

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* *The Times*, London 1922-1934.
† *Nature*, April 21st, 1934.
‡ Published in its *Journal*, Jan. 5th, 1934.
§ *The Times*, April 13th, 1934.
** Published by Dr. Schail in the *Revue d'Assyriologie*, Vol. XXII, 2 (1925).
†† *Journal of the Royal Asiatic Society* (London, 1931).

are rectangular, with plain inscriptions and without animal devices. Two of these are steatite, and two of pottery. The latter is very unusual. Seven are pierced with a small hole for a cord. Two are very thin, 0·12 inch thick, and the hole in these is 0·1 inch in diameter, bored from both sides. The edges of the holes show no wear. They could not have been much used, as steatite tends to split along the cleavage planes. The designs on them are geometrical patterns, triangular and quadrilateral. One seal shows a short-horned bull on the obverse and a *Swastika* on the reverse. Another has an involved design of triangles. Clearly these seals are generally connected with the pottery. One has the figure of a "unicorn"—really the side view of a bull or an antelope—and solar symbols. The report of the Archæological Survey records that this seal, 1·22" square, was found in the sixth stratum, *the lowest yet surveyed in detail,* styled Intermediate III (graded from top to bottom). This stratum is lower than Intermediate II "*by a considerable gap, averaging well over 4 feet.*" "Houses in it show marked effects of flooding. At that period, too, *the site must have been abandoned for a considerable time.* Portable objects are therefore rare at the lower levels." Now, Intermediate II is anterior to Intermediate I, which from its data is itself pre-Sargonic (*circa* B.C. 3000).

To the next period belong sixty-four rectangular seals with perforated convex backs. Three are pottery seals, and contain no pictographs. The engraving is primitive; the inscriptions were cut before the seals were baked.

To the next stage belong seals with a shallow perforated boss at the back. In house IX of HR area they were found in a higher level than those detailed in the previous paragraph. Three are round and considerably worn, and the perforated boss is subdivided by a groove. The majority, 328, are square seals of varying thickness, of which the most favoured size is 1·1 inch. One (576 HR surface level) reveals *the Swastika sign and the proto-Elamite design of squares found in the earliest period of Susa* (Susa I) and Baluchistan. Ceramic evidence confirms this affiliation. The comb *motif* occurring at Mohenjo-Daro is found only on the pottery of Susa I, but not later, and never in Babylonia or Egypt. The date of the earliest period of Susan culture is estimated as *circa* B.C. 4250.*

To the fourth stage belong seals deeply incised on both sides. One is rectangular, on very thin steatite and has an inscription in three characters. The boss is well finished. The other is round, has no boss or hole, and is very thin and small. *It has the very unusual tree motif, familiar in punch-marked coins, which appear to be lineal descendants of these seals.* Probably of this same period, and imported, are cube seals, the irregular lines on which make forging impossible. Examples are found in Kish, Jamdet Nasr and Susa II, in Mesopotamia, Crete and Egypt (early). They were probably weights used in trade. A double vase

* *Cambridge Ancient History,* Vol. I, p. 362.

of steatite from Susa II has the intricate and unusual patterns found on the fragment of a pot at Mohenjo-Daro.* The culture of Susa II is dated about 4000 B.C.

The fifth and latest stage is marked by the cylinder seals. As regards cylinder seals of ivory, Mr. Mackay has rightly opined "It is possible that these so-called seals are no seals at all." But next season the survey lighted on a regular cylinder seal, thick and very like pre-Sargonic. A cylinder seal very like pre-Sargonic indicates 3000 to 2750 B.C. for the upper strata of Mohenjo-Daro. The seal has the figure of a crocodile with a fish in its mouth, the unmistakably Indian *ghariyal.*† The seal from Tell Asmar found by Dr. Frankfort is of Indian workmanship, bearing the fish-eating *ghariyal.* It is dated about B.C. 2500. Earlier than this, and of about 2800 B.C. is "a circular seal of grey-brown steatite carved with the figures of a bull and an inscription in the Indus Valley script," discovered in a grave shaft of the Second dynasty of Ur.‡

The latest report of the Archæological Survey§ records finds in the DK area which confirm the classification of seals made above.

The earliest find belongs to a level, 19·9 feet below datum, and is of the Intermediate III period. It is a pottery sealing 1·1 inches in diameter and ·25 inch thick. Two seals belong to the Intermediate II Period. One was found at a depth of 18·2 feet and is roughly cut and weathered. Its size is 1·2 by 1·07 inches. The other is 1 by ·85 inches and was found 15·2 feet below surface. It was first cut with a drill and then finished by means of a graver, a technique observable in some archaic seals from Mesopotamia.

It is interesting that above the levels of these seals, at a depth of 13·4 feet, was found a mask with horns and ears of the ox, similar to the copper figure found at Ur "at a very early....level." * *

My estimate that the antiquities go back to the fifth millennium B.C. *errs, if at all, on the side of caution.* The date of the stratum where the earliest seals are found has possibly to be pushed backwards from 5000 B.C. in view of the interval between it and the next strata which themselves have to be dated at about 4000 or 4250 B.C. The latest stratum dates from about B.C. 2500. Such a wide range is covered by the protohistoric culture of Mohenjo-Daro. Evidence to the same effect is found in Syria. The greenish-gray steatite vase referred to above was found at a level 28 feet deep and is dated *circa* 4000 B.C., but Dr. Frankfort's seal from Tell Asmar can only be correlated with the upper levels and is dated about 2600 B.C. †† I am therefore unable to accept the Archæological view ‡ ‡ that the artifacts defy arrangement in sequence, though it is possible that erosion may have driven some objects of later strata

* *The Times*, London, 28th August, 1932.
† *The Archaeological Survey Report* for 1928-29. Pl. XXVIII (a) (Published, 1933).
‡ *The Illustrated London News*, 13th February, 1932.
§ Report for 1929-30 (Published 1935). Seals Nos. 5, 6, 7, 8 and 17.
** *Antiquaries Journal*, Vol. IX, Pl. 37, p. 323.
†† H. C. Back, *Ancient Egypt and The East*, (1934), Part I.
‡‡ Hargreaves in *The Nineteenth Century*, October, 1932.

into the *débris* of the earlier.

The animal figures on the seals form an interesting study. The short-horned bull with neck swathed in garlands is of a type found at Ur of the pre-Sargonic period by Mr. Woolley. The rhinoceros, absent in Elam and Mesopotamia, here appears rarely, but more often in the clay models. It is rendered with fidelity, even to the wicked pig-like eye. The lion is on none of the seals, though it appears on the archaic seals of Elam and Sumer, and frequently at Kish. The tiger is striped and stands at a manger, as on the Telloh seal in the Louvre, and has its analogue in the hyæna and man on the cylinder seal from Kish. The tiger and crocodile represent the connection of the Indus with the Gangetic Valley. *The Lower Gangetic region is the home of the tiger. The crocodile symbolises the Ganges* in art of historical times. It is possible, too, that the figure of the tortoise discovered symbolises the Jumna. So does the peepal tree, which is the tree of Eternity and of the people in Vedic texts.* The fish-eating *ghariyal* peculiar to India appears on three seals. The elephant figures on fifteen seals though sparsely represented in the pottery. The antelope was the sacred animal of the Aryas. On two seals it has a shrub in front, a very common *motif* on archaic Sumerian seals. Its short tail and curling horns resemble the "unicorn" but it has two horns. In fact the so-called "unicorn" has since been found on a Harappa seal with two horns like those of the ox. Sir John Marshall now agrees that it may be the animal in profile, whether ox or deer, which is represented with a single horn on Sumerian seals. By ancient Indian tradition the habitat of the antelope was the abode of the Aryas. Recent finds at Buxar give further promise of linking up the Ganges culture with that of the Indus in protohistoric times.

But the most interesting animals on the seals are the horse and the humped bull. The heavy wrinkled dewlap does not appear on seals or pottery of Elam or Sumeria, but is carved on the archaic bitumen vessels from Susa II. The coloured pottery figure of a bull discovered by Herzfeld in Iran and referred by him to the bronze period appears to have a definite hump.† The clay sealing of *Yokha* (Babylonia) has the humped bull and pictographs. The animal appears to be on a limestone bas-relief of about Gudea's time (2400 B.C.). It is a common *motif* in the Mehi ware of Baluchistan. In Sumer, only one representation of the two-horned bull has come to light—at Telloh. On the other hand, the ibex, not known east of the Indus, appears in West Sindhian pottery, and profusely in that of Sumer and the West. The humped bull was unknown in wild state, and the development of the hump was an Indian art. The hump is described in numerous texts of the *Ṛg-Veda*.

Remains of the horse are found in the higher levels, and "paucity in the lower levels may be due to the soil being impregnated with saltpetre."

* See my *Indian Culture*, Vol. I (1928) p. 117; Vol. II (1932), p. 29.
† *Illustrated London News*, June 1st, 1929, figure 24.

Mackay discovered a camel bone at a depth of 15 feet, and camel and horse are both unrepresented in the figurines of Mohenjo-Daro. Saharan rock-engravings show that camels and horses appear together in the same period.* The animal is described in numerous *Ṛg-Vedic* texts. Different kinds of horses were known and differentiated in the later Vedic period. Langdon has read the ideogram for horse (*Anśu Kur*) in archaic Sumerian of the Fourth Millennium B.C. But the horse is an importation into Sumer and appears only in one instance of about 3000 B.C. In the tablets of Hammurabi, about 2100 B.C., the horse was rediscovered as the "ass of the hills" or the "ass of the east," though meantime it had travelled into Europe. In Pomerania was recently discovered a representation of the horse of about 2300 B.C. Carved in amber by neolithic man on the site of modern Dantzig, it compares with Sumerian carving on bone.†

The most interesting symbols on the seals are the wheel and the *Swastika. There is no reference to the potter's wheel in the Ṛg-Vedic hymns.* A most primitive wheel appears in the pottery (Plate 153 Fig. 24). It has a raised hub only on one side, while the Sumerian wheels have the raised hub on both sides. We have the same kind of wheel at Anau, where also the axle revolved with the wheel.

The *Swastika* figures on several seals. In one (HR 4503) the obverse is an involved design of triangles. In another (576) there is a design of squares found in Susa and Baluchistan in the proto-Elamite or earliest period of Susan culture. *The symbol migrated from India to all parts of the world.* It is found in the pottery of Susa and Musyan. At Troy it decorates the spinning whorl. Dr. Schliemann suggested the identity of the Greek Triglyph with the *Swastika* cross. Evans records its presence in the place of Minos in a simple form with curved arms, and in a complex form on an ivory seal of the third Early Minoan period. In Babylonia it has exactly the form used in modern India. § In the earliest cuneiform (*c.* 3000 B.C.) it is in the form of a cross in a square, and denotes the sheep-fold. On the cylinder seal in the Newell Collection** it appears as an X-shaped design with loops at its four ends. On a seal (*Ibid.*, No. 168) it looks like a Maltese cross. It is among the symbols at the temple of Karnak†† and among the signs at Tell-el-Hesy.‡‡ In the latter it is merely a *plus*, and in the former it is surrounded by pellets exactly in the same way as in the "Ujjain symbol" on early Indian coins. In ancient China there is a smaller arm at right angles to each arm of the Indian *Swastika*, and in Persia we find a triangle at every end.

S. V. VENKATESWARA

* *Nature*, 15th April 1933.
† The sculpture is now in the Berlin Museum—*Times of India*, October 20, 1933.
§ Petrie : *Decorative Patterns of the Ancient World*, LXIX and LXX.
** Chicago, 1934, p. 145.
†† Muller : *Egyptian Researches*, Plate 43.
‡‡ Clodd : *Origin of the Alphabet*, p. 175.

GOD, MAN AND EVIL

[George Godwin, essayist and novelist, here examines the problem of evil. He is unable to offer any solution for he does not discard the notion of an extra-cosmic personal God. Look upon Deity as an impersonal, unerring Law which "knows no wrath, nor pardon" and we near the unveiling of this mystery.—EDS.]

Why is Evil, all that reservoir of suffering which is the common lot of man, permitted by God if God is all-powerful and benevolent? From what first impulse came the first element of evil?

Who, in a world such as ours of to-day, can escape the doubt implicit in this question or fail to ask of his heart concerning the goodness of God? Professor Joad, in THE ARYAN PATH, puts this riddle of the centuries: "We cannot conceive of the Creator willing evil. How, then, if God Himself did not will it.... does the first willing of evil occur?"

It is not easy for the ordinary man to square belief in a hypothetical all-loving deity with a phenomenal world of his creation in which, on every side, there is so much tragic evidence of the rule of Evil. This is of all questions touching the mystery of man's relationship with his unknown Creator the most difficult. Yet, because it knocks at every human heart; has been asked since the beginning of thought, and will be asked so long as man conceives a moral purpose in that Universe of which his planetary home is so small and insignificant a part, it is dominant in the minds of men in this, the twentieth century, as it was a century of centuries ago.

Professor Joad dealt with the problem, and the alternative, as he put it, must have presented itself to the least thoughtful of mortals. Either God created pain and evil or he did not. Either God is omnipotent or he is limited. By a series of like logical propositions, Professor Joad seeks to trace to its source responsibility for the existence of evil in the world. He shares, with all minds that approach such problems from the standpoint of pure reason, the inescapable limitation inherent in the instrument. For here the subject-matter belongs more properly to the emotional approach, or, as Madame Blavatsky would put it, to the intuition of man. As Dr. F.C.S. Schiller has said:

> We should beware of too confidently making the human *reason* the measure of all things and of utterly denying all cognitive significance to longings and cravings.

This means that only by surrendering logic, can we hope to sense a mystery beyond reason; and this is not a proceeding warranted to appeal to a philosopher.

It is at this point, it seems to me, that one comes to the fundamental difference of approach to the problem of Evil between Professor Joad and Madame Blavatsky. But the black-or-white, yea-or-nay approach is not likely to take us far. Does the teaching of Esoteric philosophy take us further?

To the present writer it appears to offer a new Pantheism, to interpret the universal mystery in terms of

Forces, somewhat analogous to the gods of the ancient world. Thus there is the Prime Mover reappearing as the Substance Principle, the impersonality of which is fundamental to the concept.

Even in the Western world the idea of "Father-Child" relation between the Creator and humanity has lost some ground. George Bernard Shaw has offered a "Life Force" as alternative ; Freud has sought to explain the Father-God away as a God of man's own creation. When man invests God with human attributes he at once limits his conception of the Deity. Here there is much in the Esoteric system to appeal to minds unable to accept the Father-God idea. The concept, however, is coldly received for the reason that it lacks *comfort*. For, say what you will, all religions are necessarily forms of wish-fulfilment. The true religion is that which strives toward the attainable wish rooted in good. But our wish may include the desire for suffering, or evil, or pain. As the moth, for some inscrutable reason, goes to self-destruction in the flame ; as the lemmings march swiftly from the coast of Norway to death in the sea, so man may have need of this thing called Evil.

Suffering, or Evil, in the Esoteric philosophy is the consequence of an imbalance of Forces. Karma appears as a gyroscopic principle in the Universe, as the vast Ethical top resisting everlastingly all attempts to disturb the gravitational pull of its spiritual axis.

In the end all, complex and simple alike, must come to Philo's position : that the subject of Evil in the world, and the existence of pain—one of its manifestations—cannot be squared by the human reason with the idea of a benevolent and almighty deity, since it is utterly beyond the range of our common measures of truth and falsehood.

Our isolation from God and all understanding of his purposes is the less remarkable when we contemplate how complete is the isolation which separates man from man. How, since we know so little of our fellows, can we hope to probe the mind of the Prime Mover ?

But for a moment let us consider the attitude of the orthodox Christian religion to the problem of Evil. It appears to be that Evil serves God's ultimate purpose for his creation (and, of course, as some small part thereof, of man.) It teaches that evil exists as an instrument for the perfecting of imperfect man—as a deliberately chosen means devised by the Creator to achieve his end—that end being, in the case of man, the perfection of virtue in him. Without moral evil and physical pain, we are assured, there could be no development of the virtues which derive their strength in the process of overcoming the first or in submitting in a spirit of humble acceptance, to the last.

This teaching seems to involve the proposition of God's limitations, for the Cosmos, of which man himself is part, cannot be regarded as the perfected creation of an omnipotent Creator, since perfection implies the Ultimate and Absolute : whereas, in both time and space, in mind and matter, creation is revealed, even to man's limited intelligence, as in a state of perpetual flux, a constant

becoming. And this, so far as the writer understands it, is the teaching of the Esoteric philosophy, the doctrine of the evolutionary process from matter to spirit, on the one hand, of spirit to matter (or devolution) on the other—a sort of universal resolution of forces working toward an ultimate state of perfection.

Now consider how orthodox Christianity envisages for man, as his ultimate goal, the attainment of a state of eternal life in a condition of absolute good. For heaven, as taught by orthodox Christianity, is the Kingdom of God : but it is also the Kingdom of Good, a realm from which the Evil permitted by God has been banished by Him. In this realm what was an essential terrestrial condition for the fulfilment of the divine Purpose (Evil) has ceased to be so any longer when translated to a higher (celestial) sphere. Evil is necessary upon earth that out of it men shall learn virtue : but in the Kingdom of Heaven there will be no need of it.

It is not surprising to find so great a problem occupying the minds of many modern thinkers, and, in particular, of religious thinkers. For it involves the riddle of the nature of God, inviting the audacious to ponder the processes of the Eternal Mind. So one asks : If Good can exist without Evil, why has God (if omnipotent) permitted the parasite to appear within the framework of his Creation ? And so our question slips in : Can it be that He is limited ?

The Esoteric system rejects this personal God and substitutes for the difficulties inherent in the idea the fundamental concept of an impersonal " Substance Principle," the one and only first cause through which, with which, the Logos or Creator becomes creative.

There are some moderns who take the view that the quantitative importance of Evil in the world has been grossly exaggerated. Professor Thomson, in his *System of Animate Nature* takes this view, telling us that the widespread idea of the wilds as places of perpetual carnage and suffering is not justified by the facts. The jungle and ocean, he would have us believe, are idyllic environments for the teeming life that inhabits them. Apart from parasitism and old age, he assures us, there is little suffering among the wild creatures of the earth. But, unfortunately, for his thesis, he proceeds to describe the parasitism so lightly dismissed, and in so doing builds up for us a horrible picture of a world dominated by widespread and ghastly forms of suffering.

On the material side, all life upon this planet exists by living upon other life, and so must be regarded as having a material existence based on suffering (Evil). The God who created the waters of the earth and peopled them with teeming life, from microscopic infusoria to the giant mammals of the deep, created a condition of life based upon a law of cruelty (Evil). So it is we find the difficulty inherent in the idea of a personal God : He appears as one guilty of acts condemned by human standards. There is, then, a tremendous attraction in the doctrine of the Esoteric philosophy with its central proposition of an impersonal First Cause which manifests through many

entities towards some far-off state of perfection.

When we talk of Good, how often do we pause and ask : " Whose Good ? " We talk, too, of Evil, but seldom ask : " Whose Evil ? " The Good of my species can seldom be the Good of any other : my Good is seldom my neighbour's—using that word in the Franciscan sense to include all living creatures that share with man for a little span sentient life upon this planet. No argument can demolish the central fact of our earth-life : It is that the universal law is a law of destruction. We live (our Good) by the death (the Evil) of others.

Again, under the conditions of modern civilisation, this truth holds good of the spiritual life of man. Capitalism is the imposition of Evil (economic, social and spiritual) on the many for the material good of a few. *Man differs from all other parasites in that he lives upon his own kind.*

There is nothing whatever in the phenomenal world to warrant man's belief in either an All-Powerful God or a Benevolent God, either. On the contrary, there is a mass of evidence against such a hypothesis. God's nature may be dimly sensed through his handiwork : and what is mirrored is not perfection, but a wild flux of an emergent Creation in which eternal experiment plays a part with (apparently) the primitive procedure of progress by trial-and-error. And yet, even in the face of such evidence as this, the ordinary man cannot leave the matter there. The human heart, with its divine impulses to self-immolation, is also within the fabric of the Infinite Design. We are not entitled to regard the problem of Evil without pondering that equally remarkable fact—the goodness of the heart of Professor Joad.

The more the ordinary man ponders this problem of Evil, the further is he driven to the position in which he finds it necessary to qualify his conception of the Creator. For it is the riddle of Evil that brings many to the Wellsian idea of God—of a God who wrestles in the Universe with forces opposed to His will. It will be noted that this is a conception of Deity that divests it of its major attributes of omnipotence and benevolence.

Man's instinctive *feeling* that somewhere, somehow, there exists a perfected state of being is the bright thread that runs through all the theologies and creeds of all the ages. It is the Categorical Imperative of Kant, the " moral " argument that demands, hereafter, opportunity for a perfection not attainable by man during his terrestrial moment of life. It is the forceful, empirical case for survival. Yet, however we view the problem, the difficulty remains ; there exists still that vast reservoir of suffering into which, century by century, pours the blood of countless victims : the sorrows of unnumbered human hearts.

Does God work through other entities ? That is the question the Esoteric philosophy poses for us. It is, indeed, a fascinating one.

GEORGE GODWIN

LOVE AND MARRIAGE IN TAMIL LAND

[Dewan Bahadur K. S. Ramaswami Sastri is a lover and zealous expounder of Hindu Ideals of life. He wrote about "Love and Marriage in Ancient India" in our April number. He continues the interesting study of the subject, writing especially about ideals and customs of courtship and wedlock in Tamil land.—EDS.]

Strangely enough it is only to-day that the West begins to talk about sex-education as an absolute social necessity. This is because of the pressure of a decaying individual moral life such as is described in Judge Lindsey's books, *e.g., The Revolt of Modern Youth.* It need hardly be said that the price of prudery is secret excess and certain disaster. But the so-called sex-education as visualised in the West is a crude physiological and anatomical exposition which will merely repel us and rob us of the joys of life without necessarily leading to self-control. *Self-control can come only from Brahmacharya and Yoga and the kindling of a passion for the higher intellectual joys of life.* The modern passion for excellence in games is no doubt a solvent of the morbidity of sexual passion but it has to some extent excitant action also. In any event, however, it is wise to know something of the fine art of love as taught in India, though the ancient picture is too finely drawn and overdone.

The Indian works on erotics classify men and women, each into four groups. Men were divided *viz., sasa* (hare), *mriga* (deer), *vrishabha* (bull) and *asva* (horse), and women were grouped as *Padmini* (lotus-like), *Chitrini* (picture-like), *Sankhini* (conch-like) and *Hastini* (elephant-like). These are fanciful and purposeless classifications. The erotic experts of the bookworm type require each of these groups of men to mate with each of these groups of women in the above order. Life is fortunately not so rigidly compartmental. But there is much common sense in the rule requiring the bride to be younger than the bridegroom. The demands of childbirth make women age much more rapidly than men, and unless there is disparity of age men are likely to tire of their mates very soon.

A more interesting aspect of Indian erotics is the description of the *Ashtanâyikas, i.e.,* eight moods and types of feminine love, *viz.,* Proshitapatika, Vâsakasajja, Virahotka, Khandita, Kalahântarita, Abhisârika, Vipralabdha and Swâdhinapatika. The following poem of mine brings out the essence of these moods and types.

Thin like the waning crescent, restless, pure,
She lies upon her bed in crumpled dress,
And wakes and feels the future's charming lure
When he would come and bring love's blessedness.

Her mind with sweet foretasted rapture burns ;
Her jewels and her eyes flash at the door
Again and yet again she eager turns
To meet her teacher of love's mystic lore.

Her sweet beloved, O where is he ? O where ?
Her body quivers and from lotus eyes
The tears unbidden flow : A message bear
And bring him soon to her love's paradise.

The erring lover at the morn has come.
Where had he gone that dark and perfumed night ?
What boots it that he stands repentant, dumb ?
Let him return to his night's lady bright.

Her lord who pardon sought she bade return.
She was then full of righteous flaming ire.
Alas ! What boots it that she now doth yearn
For him, when love has quenched her anger's fire ?

Her white silk in the moonbeams is not seen.
Is that a seeking girl or moonlight sweet ?
She speeds in haste with shrinking bashful mien
To meet her lord with soft and noiseless feet.

I saw her lingering in a bower forlorn.
Where had her faithless fickle lover gone ?
She shines and glows like golden moon new-born
But hid by clouds e'en in its early dawn.

She moves with calm soft gait and lighted face.
Her lord enamoured never leaves her side.
She is a vision bright of gems and lace,
And on love's throne her rule doth e'er abide.

Indian poetry and drama, no less than works on Indian erotics, contain unique and subtle descriptions of the physical manifestations of love. Kalidasa is easily preëminent as a poet of love. *Amaruka* is a fine work in which we find subtle and exquisite descriptions of the emotional as well as the physical aspects of love. Vatsyāyana's *Kāma Sutras* is a work of remarkable subtlety and supreme value. The following translations of some stanzas in *Sakuntala* show a deep insight into the human heart.

She does not mingle her words with mine. But when I speak, she lends ear. She does not stand with her face towards my face. But her eyes are not fixed on any other object.

My beloved is not easy to win. But my heart is pleased by deserving her love. Even though love does not attain its object, the mutual desire of both of us causes bliss.

When I stood facing her she withdrew her glance ; her smile of love was feigned by her to be due to some other cause. Her love checked by her modesty was not fully revealed nor fully concealed.

Having gone a few steps she stopped without any cause, saying that her foot was hurt by a blade of grass. She stayed turning her face towards me, while feigning to release her bark-dress which was not really entangled in the shrubs.

In the Tamil works on Muppâl, (*i.e., Trivarga Dharma, Artha* and *Kāma,* or, *Aram Porul* and *Inbam* in Tamil), these truths are fully explained. The greatest of these Tamil works is the *Tirukkural* of Tiruvalluvar.

He deals with sex feeling before as well as after marriage. In his description of early love there is a haunting sweetness. A maiden plays in her garden with her girl friends, meets a young man by accident, and they fall in love. The essential charm of womanhood is attributed to coyness and artless simplicity, to timidity and delicate shrinking from contact (*Nānam madam acham payirppu*). Artless simplicity is not sheer ignorance but a lack of the blatant and arrogant learning of the bluestocking. The charm of womanhood is set off by the charms of spring and in turn sets them off. When he looks at her she looks down, and when he looks away she steals glances at him. A bashful smile heightens her attractiveness. Her denials of his suit are but assents in disguise. Their eyes meet and mingle before they taste the bliss of love. The poet gives each of them a companion to facilitate the smooth progress of their love.

The enthusiasts for Tamil literature make much of such descriptions which are referred to as *Kalaviyal. Kalavu* really corresponds to the Gândharva union. This is clear from the very first sutra of Irayanar's *Ahapporul.* Tiruvalluvar says that such a love as springs up suddenly between man and maid must eventually result in a public solemn marriage and must be followed by the joint performance of the duties of life.

The great poet-saint is at his best in describing marital life. Tiruvalluvar strictly enjoins that no one should cast longing eyes at another's wife. It is easy to conquer external enemies, but difficult to conquer internal ones. He says that the real glory of noble sex-life is the glad performance of the social obligations by man and woman together. He teaches that the real sweetness of life is due to the coming of children. Husband and wife must so live that guests and ascetics will find a delight in enjoying their hospitality (*Virunthombal*). They must support the Brahmacharis and the Vanaprasthas and the Sanyāsis and do their duties not only by Pitris (ancestors) but also by gods, sages, guests and relatives, not forgetting animals. If a truly virtuous wife and mother calls for the rains to come down, they will come. The poignant grief of husband and wife during separation, their becoming thin with sorrow when living apart, their fond recollection of their former bliss in union, their meeting each other in dreams, and the supreme joy of reunion are described by him in beautiful and passionate verses. He says that love is unlike wine in that a mere thought brings bliss and a mere look opens the gate of heaven. The poet describes also lovers' quarrels (*oodal*) and says that the union that follows when the quarrel is made up is all the sweeter for the temporary rift.

In the ancient Tamil classic *Narrinai* we find a remarkable efflorescence of the poetry of courtship, *i.e.*, secret love before marriage. In one poem the maiden sends a parrot as a messenger to her lover intimating that he may meet her in the field where she watches the ripening corn. This art-*motif* is the centre point of the story of the love of the god Subramanya and Valli Devi, and the ethical element is introduced by its being followed by marriage and by lifelong constancy. In one of the poems the maiden's friend beseeches the lover to be loyal to the maiden even after her charming breasts have lost their rounded firmness and her dark tresses have become grey. (*Vanamulai thalarinum, nannedum koonthal naraiodu mudippinum.*)

There are other ancient Tamil classics dealing with secret love. They are *Ahananooru, Iyngurunooru, Kalithogai* and *Kurunthogai*. They divide the Tamil country into five tracts (called *Aynthinais*) *viz.*, Kurinji, Neydal, Pālai, Mullai and Marutham, (hilly, maritime, desert, forest and agricultural tracts) and describe the amours (*agathinais*) supposed to be characteristic of each. The gods of these tracts are said to be Muruga (*i.e.*, Subramanya), Varuna, Bhagavati and Aditya, Vâsudeva, Indra. Though the Tamils are inordinately proud of these poems, these hardly belong to the front rank of the world's literature. The division of the Tamil land into five tracts and of the Tamil love into certain stereotyped aspects is but an artificial literary convention. The poetic convention assigns sexual union after a period of sulking to the Marutham tract, the sorrow of lovers due to separation to the Neydal tract, the clandestine union of lovers to the hilly tract, the temporary separation of lovers to the Pālai tract, and the patient endurance of the beloved's

separation to the Mullai tract. Secret love often results in the lover running after other women and being brought back by the constant maiden's friend. The description of love in an abstract manner without connecting it with particular persons and their life histories gives the poems the air of mere essays. But the descriptions, though often conventional, disclose fineness of feeling and sweetness of style. The poems make a skilful use of refrains and show much technical skill and diversity of emotional treatment in respect of a well-worn theme. They show woman endowed with a higher degree of constancy and a finer delicacy and refinement of feeling than man. The poetic machinery of Talaimagal (the beloved), Thozhi (the messenger), Talaimagan (the lover), and Pagan (his friend) in Tamil corresponds to that of a Nayaki, Doothi, Nayaka and Vita or Pitamarda or Narma Sachiva in Sanskrit, and has very little of the originality claimed for it by Tamil enthusiasts. After all the descriptions both in Sanskrit and Tamil in the above works and in *Tanjai Vânan Kovai*, etc., are more or less conventional and have very little of that quivering sense of beauty or that grand passion for self-sacrifice which sweetens, uplifts and sublimates our petty and sex-ridden human loves. We must, however, remember that even in the West such lofty heights are reached but seldom; they are reached oftener in the *Ramayana* and by Kalidasa. Whatever new directions—such as companionate marriage and easy divorce—marriage may take hereafter, the ethical sense and the general refinement of modern times are far in advance of the sheer hedonistic physical thrills of *Kalavu* or *Gândharvam* in point of dignity and nobility. The conventional descriptions of love in Sanskrit and Tamil books on erotics, despite much beauty and subtlety, are behind the general ethical standards and emotional refinements of the modern age. The great poets, however, attained that fusion of beauty and intensity with nobility which lifts their descriptions of love to the high level of elemental and eternal passion.

Much of the idealisation of passionate clandestine love may have been due to the very denial of it in real life. Art is often an escape from reality. Probably the finest idealisation of love based on reality is in the case of Swayamvaras (self-choice by princesses) among the Kshatriyas. Even there we often find that a mighty prince seeks supplementary treasures for his harem. It happens rarely that such a Swayamvara results in such pure, intense and mutually idealising love as is described by Kalidasa in the case of Aja and Indumati. Their premarital mutual choice and marital fidelity combined with the joy of romance, despite the falling of the shadow of death, form a most attractive delineation of love. Kalidasa falters and is not his usual self when he describes the secret amours of Agnimitra and Mâlavika. When he deals with the imperious passion of the *Surânganâ* Urvasi, he is ill at ease as the beauty of restrained passion is wanting. It is just because of such beauty, becoming all the more beautiful like fire-tested gold, that his *Sakuntala* has entered the narrow

precincts of world-literature.

The fact is that in Kâma or Love we have a higher as well as a lower element. The soul's angle of vision is naturally different from that of the senses.

It is not love but lust that is a hindrance to the self-expression of the soul. Vatsyāyana says, that just as a man does not refrain from sowing grain simply because deer may eat up the corn, even so a human being must not turn away from love because it is possible that some defects may later declare themselves. Love as a *Purushārtha* or an aim of human life is that love which gives the soul the discipline of delight without degrading it and which gives man a foretaste of the higher spiritual bliss.

Rabindranath Tagore, who has imbibed the spirit of the great masters, says :—

> He (Kalidasa) shows Cupid vanquished and burnt to ashes and in Cupid's place he makes triumphant a power that has no decoration, no helper—a power thin with austerities, darkened by sorrow ....The wild love which forgets everything except the loved one succeeds in rousing against itself all the laws of the universe. Therefore, such love speedily becomes intolerable ; it is borne down by its opposition to the rest of the world. Physical charm is not the highest glory or supreme ideal of woman. Submission to spiritual beauty is no defeat ; it is a voluntary offering of self....The highest rank among our women is that of the matron. Childbirth is a holy sacrament in our country....This ancient poet of India refuses to acknowledge passion as the supreme glory of love ; he proclaims goodness as the final goal of love.

In fact writers on æsthetics and erotics as well as poets and musicians depict *Vipralambha Sringara* (love in separation) as deeper and more intense, purer and nobler than *Sambhoga Sringara* (love in union).

I cannot conclude without referring to two supreme works in which human love is transfigured into divine love and the ordinary poetic conventions in regard to the rise and growth of human love glow with a new, pure and spiritual radiance. They are the *Gita Govinda* of Jaya Deva and the *Tiru-Kovaiyar* of Manika Vāchagar. Those works require and deserve separate treatment. They have had many attempted imitations but are really inimitable and unparalleled. They show the means whereby the honey of the human love can be transmuted into the nectar of the love divine.

K. S. Ramaswami Sastri

BLACK MOTHERS' DAY

A STUDY IN COLOUR PREJUDICE

[**Miller Watson** is a Scotsman who went to Brazil when he was eighteen and for many years studied intimately the Native Brazilian. He writes from knowledge on a subject he feels deeply about.—EDS.]

Recently when I was visiting an industrial exhibition in Glasgow, I noticed two well-dressed, intelligent-looking negroes amongst the crowd. My interest was chiefly aroused by their superior physique which contrasted very favourably with that of many of the white people round them. Of course, it is true that many Glasgow people, like the people in other industrial towns, are undersized and badly developed. Still, those two negroes would have compared well with the average white man, anywhere, in physical grace and beauty. I say beauty, purposefully, although I realise that many white people may think that it is impossible for a negro to be beautiful. To them I would point out that beauty can only properly be appreciated through knowledge and comprehension. Syrian music, for instance, may sound senseless and inharmonious to the average Briton when first he hears it. And yet he may finally come to love it when he has heard it often enough to appreciate its pathos and eeriness.

As I say, then, these two negroes were fine, handsome examples of their race, and yet—and this is what I want to write about—and yet, quite a number of people in the crowd sniggered and stared vulgarly at the two men, just as if they were monkeys playing tricks in a zoo!

What made these people laugh and stare stupidly at two men—two men who were well and cleanly dressed, were unassuming in their manner, and handsome in the type of their race? Only the fact that their skins were a dark, rich brown instead of the pasty white of some of the scoffers.

I admit that this is one of the most stupid, and certainly the lowest, aspects of race prejudice, but while it exists amongst the more ignorant white people of the world, it is an obstacle for the realisation of the brotherhood of man. But this is nothing to what actually exists. The sad truth is that many so-called educated people suffer from exactly the same form of wrong thinking. I have spoken to a man who had taken a degree in a British university, was a minister in a Christian church, and who still spoke of "niggers" as cattle.

A man who regularly attends a Christian church and who doubtless thinks he is very broad-minded, once said to me, when speaking of negroes: "Well, it's true the curse of God is upon them, but still, that's not our business and we should treat them well." It was just as if he were talking about condemned criminals and saying that although they must be imprisoned they should not be tortured!

I find, by the way, that this myth of a curse of God upon the "black" races is quite common amongst "Christian" people of a certain mentality, in Britain. I do not mean to say that these people are very bad, or very stupid, or anything like that, but certainly there seems to be some curious miscomprehension of the Bible in this idea. I think that Christian ministers would do a real, if a small, service to humanity if they explained to their congregations that there is no special curse upon the negro race—unless it be the curse of white man's vanity. From the number of times I have heard this story I am sure that at least one member of most churches in Britain suffers from this misapprehension. And even if there is only one in each church the minister's time would be well-spent in teaching the truth.

I may be accused of exaggerating the state of race prejudice in Britain, and I admit that it is not always and constantly apparent. But I do maintain that a vast proportion of the British people thinks—if it does not say so—that the white race (and especially the British race) is immensely superior to any coloured race.

I do not like to appear unkind to any people, including white people, but it only requires a little careful observation in, say, a Tube train to explode the idea of racial superiority. I defy any man who has a sense of humour to travel in a Glasgow subway train and look at the faces opposite him without laughing at the very idea of racial superiority. It is frequently said, in English, that comparisons are odious, but it seems to me that only by comparing and contrasting can we arrive at the truth, and therefore I compare frequently and risk the chance of being considered odious.

In an earlier article* I wrote of the almost complete absence of colour or racial prejudice in Brazil and I will not repeat myself here. There is one aspect, however, of this which I would like to write about now. It has long been common in Brazil, for white children to be reared by negress nurses, when their own mothers were incapable (or unwilling) of breast-feeding the children themselves. In the old days I imagine that this was frequently snobbery on the part of mothers, who were afraid of spoiling their figures by such a utilitarian practice. We find the same thing in Britain, to-day, where children are relegated to "Cow & Gate" or "Allenbury's" instead of a negress nurse. I make no attempt to excuse the snobbery of either (when it was, or is, such) but there is an important point about the Brazilian custom. The white mothers—although they may have been snobbish about their figures—were not snobbish about race ; for they felt no compunction whatever in allowing their white children to suck at an ebony breast. The only comment which I ever heard on the practice is that the negress women were usually strong and healthy and the babies which they suckled thrived marvellously. I am not an expert on

* THE ARYAN PATH, VII, p. 115. "The Emergence of Harmony : Where Races Meet —and Mingle."

baby foods, but I may say that if some of the magnificent specimens of manhood whom I have seen in Brazil are a result of negresses' milk, then I shall insist on the darkest of sunburnt negresses to rear my own sons.

So many Brazilians have been reared by dark-skinned foster mothers, and so generous is the Brazilian feeling on this matter, that there is a day called "The Day of the Black Mother." As described to me by a white Brazilian, "it is a day which marks the gratitude of the Brazilian people for the valuable help of the negro race."

I spoke of this to an elderly Scottish gentleman, and he was very interested in the disregard for colour and race. He admitted that it was ideal, but—and as he said, here comes the snag—although a white man may think that negroes are every bit as good as he is, he would not like to see his daughter marry a negro. His remark is very important. My reply to him is my own attitude to this question :—

The probabilities are that there will never be any very great mixing of negro races with white, for the simple reason that the basis of marriage is sexual attraction, and it is more likely that a man will be attracted by the type of beauty of a woman of his own race. But still the occasion might present itself.

I was born and educated in a country where, unfortunately, colour prejudice exists. Happily for me I went to a country where it is practically non-existent and spent many years there. My reason told me that the new and not the old was right, and I am convinced that there is no question of one race, as such, being superior to another. At the same time, old ideas, old customs and old feelings are strong things and probably I should have doubts about my daughter marrying a negro. The fact is that I have not progressed far enough on the right road.

But if I have a son, he will be educated from childhood to recognise the essential truth of the brotherhood of man, and when he in his turn becomes a father it is quite reasonable to suppose that he will have fewer misgivings about his daughter marrying a negro.

Because of that, and to educate myself, I frequently remind myself that I may, some day, have a negro grandson or granddaughter-in-law.

Race prejudice like every other human problem must be solved by the individual. Each individual must train his thoughts in the right direction, even although the process may be uncomfortable.

It is in man's mind that evil is created and it is in man's mind that it must meet its death.

MILLER WATSON

NEW BOOKS AND OLD

Albinus and the History of Middle Platonism. By R. E. WITT. (Cambridge University Press, 7*s.* 6*d.*)

There have been few more striking changes in the history of modern philosophic thought in this country than the different estimates formed of Neo-Platonism at the end of the 19th century and to-day. Forty years ago the speculations of Plotinus and the other Neoplatonists were commonly dismissed as fantastic theorizing in the void—Charles Kingsley's historical novel *Hypatia* shows how little solid basis they were held to possess. Christian orthodoxy frowned on them as untimely survivals of paganism, without recognizing how deeply the Platonic philosophy had entered into the structure of the Church's own orthodoxy. Classical scholars dismissed them as degradations of Plato's true thought and declensions from his incomparable style. If juster views now prevail among us in England it is due more than anything else to the patient and sustained labours of Dr. W. R. Inge, who has made it henceforth impossible for serious students of metaphysics to sneer at Neoplatonism. It is probable that but for his labours there would not now be a public for such a work as that before us, which studies with exhaustive learning an important product of what is known as the "Middle Platonic" period, the *Didaskalikos*, an epitome of the Platonic philosophy, which Mr. Witt shows good reason for holding to be the work of Albinus, a Platonist teaching in Smyrna about the year 150. Much of the discussion of the text and interpretation of the *Didaskalikos* is highly technical, and only fully intelligible to Greek scholars; but many points emerge that are of interest to the general student of philosophic and religious thought.

By the time of Albinus the pure doctrine of Plato—always elusive by reason of his irony, his love of figured language and his recourse to illustrative fable—had passed through many transformations. It had been adapted to the theology of the greatest of his disciples Aristotle, and it had been passed through the crucible of the austere morality of the Stoics. Above all what had been a vigorous and confident programme of social regeneration based on ultimate spiritual truth had, in the grey depression that spread over the Roman Empire as it aged, become an other-worldly creed. As Mr. Witt sums it up with the authority of his profound studies, "Platonism in the second century, if it had not become a religion, was characterized by its predominantly religious and theocentric world-view." And he goes on to say with truth that, "This age was attracted not so much by Plato the ethical teacher or political reformer, as by Plato the hierophant, Plato who (according to an old legend) had been conceived of Apollo and born of the virgin Perictione."

It is consonant with this shifting of the balance of Plato's doctrine that the author of the *Didaskalikos* teaches that the existence of the Eternal Ideas—archetypes of all sensible objects—implies the existence of a personal God whose Thoughts they are: and for Albinus this God is strictly transcendent and "is certainly not the immanent principle or *anima mundi*" of Stoicism. Albinus, in fact, builds, like the other Middle Platonists, upon the Aristotelian conception of God as the Unmoved Mover acting on all things as the object of desire, and that there is a good deal of eclecticism in his system and elements not easily to be reconciled Mr. Witt shows by a rigorous dialectic. Albinus in fact represents a transitional stage on the way to the strict and mystical Monism of Plotinus, the Hegel of the antique world.

D. L. MURRAY

Functional Socialism. By S. G. HOBSON. (Stanley Nott, London. 2*s.* 6*d.*)

Political and Economic Writings of A. R. Orage, arranged by MONTGOMERY BUTCHART. (Stanley Nott, London 5*s.*)

Functional society has to satisfy social needs whether such needs have a commercial value or not and labour has to be recompensed not as a commodity but as an owner. Such a society is a commonplace in the sociology of the Orient. In this work we see one bred and brought under the laissez faire system of capitalism which allows unhampered exploitation of the weak by the strong buttressed by theories of value based on money and exchange, reaching out to feel the fresh air where every one is assured of the fruits of his labour. The author desires to emancipate economic activity from the thraldom of politics and finance.

If the root cause of modern war be primarily economic, he thinks, war can be indefinitely held off if modern nations are equipped with economic authority. The author's analysis of the causes of war is not deep enough to bring out the fact that the root of the evil lies in the methods of production and distribution. The dismissal of the financial regime will only help if its methods are banished with it and standards of human values are substituted. Then alone will violence be held in check. He still affirms that supply creates demand but fails to appreciate that the society based on that assumption will end in violence. In a functional society supply has to follow known or anticipated demand.

Orage's ideas are still more thought-provoking. He sees the salvation of the world not by increasing production by planned economy but by the nations getting control of their monetary system and creating credits to enable each nation to consume its own production. According to his diagnosis the world problem to-day is consumption. There is not enough purchasing power distributed in the process of productions to enable the nation to consume its production. The maladjustment is caused by the monetary system. Now finance controls everything and foreign trade consists in creating creditof and debtor nations. This policy has to be abandoned and the system purged of money supremacy. He feels "only the practical solution of the prior problem of distribution will put an end to war."

These two publications give the reader a refreshing outlook and a change from the propagandist literature that often passes muster as economics.

The authors' analysis fits in on the whole with our experience in the Orient and we hope many more of the West will look at the present-day problems as Messrs. Hobson and Orage do.

J. C. KUMARAPPA

The Science of Social Adjustment. By SIR JOSIAH STAMP. (Macmillan and Co., Ltd., London. 7*s.* 6*d.*)

In his centenary address to the British Association in 1936, General Smuts asked the question: "What sort of a world picture is science leading to?"—and, in his answer, declared that "one of the great tasks before the human race is to link up science with ethical values and thus remove grave dangers threatening our future." Out of the wealth of his knowledge and experience as a statistician and industrialist, Sir Josiah Stamp deals with the social adjustments necessitated by the impact of science. The emphasis is upon economic progress, which he defines as "the orderly assimilation of *innovation* into the general standard of life." But those who know something of Sir Josiah Stamp's broad outlook and human sympathies will not be surprised to find that he also realises that "no form of social progress is possible unless there is a continuous improvement of individuals." It is this human note, combined as it is with most valuable economic analyses and statistics, that makes this work indispensable to students of social affairs.

The first chapter makes clear the need for what the author calls "ordered knowledge and principles." In the single matter of man's moral responsi-

bility, for example, he points out that "the whole body of ethics needs to be re-worked in the light of modern corporate relations, from church and company to cadet corps and the League of Nations." Our Chinese brothers have a business tradition that it is dishonourable to try to sell any one something he does not want. It is a diverting exercise to speculate upon the possible effects of this Asiatic ethic in its impact upon Western notions of prosperity!

In a chapter on the vital eugenic influences in Economics, a quotation is given from a lecture by Col. Sir Charles Close on "The Situation in South and East Asia" (*Population*, June 1933):—

> Should a philosopher-statesman prefer an India of 350 millions of short-lived, underfed, uncultured people, or an India of half that number but fitter in mind and body, with greater opportunities for development and expression?

We feel that the answer to that question will not be found in the realms of pure eugenics or economics, but rather in a truer conception of man's nature and his place in the scheme of things, and in the cyclic laws governing the rise and fall of nations and races, as outlined for us in Mme. Blavatsky's monumental work *The Secret Doctrine*.

In his concluding chapter, Sir Josiah Stamp pleads eloquently for new and intensified research in all these problems of social adjustment. In the United Kingdom he asks for a Royal Commission on the subject of population changes; improved Census Returns; and, quoting Dr. H. C. Link's dictum that it is quite possible for people's minds to improve while their personalities deteriorate (an aphorism which we had thought was confined to certain "obscure" occult circles!), he agrees that, in a new sense, "the proper study of mankind is man." Professor Hogben has asked recently for "a science of human nature." Shall we ever get such a science that will be true and helpful unless it be based upon a profound conviction of Universal Brotherhood and its implications?

B. P. H.

The Story of Indian Civilisation. By C. E. M. JOAD. (Macmillan and Co., Ltd., London. 2*s*. 6*d*.)

The Story of Indian Civilisation is, within its compass, a creditable achievement. Professor Joad has, with admirable insight and sympathy, sketched in broad outline the salient aspects of Indian culture. The sections devoted to philosophy, art and literature are specially illuminating—and fittingly so.

> Perhaps the most outstanding achievement of Indian civilisation is Indian philosophy or rather Indian philosophy and Indian religion. (p. 27)

The key-note of Indian culture, as the author very aptly insists, is its tolerance and its spirituality. It is peculiarly the Hindu conviction that there is not one official path of self-realisation and one religion; that what is good for one need not be good for others. In practice, this accounts for the rich, and what might strike the outsider as the bewildering, variety of religious cults, castes and races in India. Sacrifice of uniformity and standardised equality are more than compensated by breadth and comprehensiveness. Religious persecution and class-warfare are anomalies under the Indian sky.

Indian culture is essentially a spiritual expression. Material welfare and the crafts certainly were not neglected, but the genius of the Indian lay elsewhere. In every walk of life, it has unceasingly sought for the eternal amidst the perishing, the universal in the different particulars. Indian art itself is symbolic and expressive.

> The Indian artist is a philosopher first and an artist second. He creates things of undeniable beauty, but their beauty is ancillary to his main purpose—the expression of spiritual truth. (pp. 63-64)

The book should prove of value, especially to the Western, in appreciating Indian civilisation and culture.

T. R. V. MURTI

A Writer in Arms. By RALPH FOX, edited by JOHN LEHMANN, T. A. JACKSON and C. DAY LEWIS. (Lawrence and Wishart, London. 3*s.* 6*d.*)

Ralph Fox was killed last January in Spain while fighting in the International Column. Those who were with him at the last speak of him as shouting from sheer joy in battle and even if we do not believe that violence can redeem evil or bring a new world to birth, we cannot but admire the single-mindedness with which he lived and died for a revolutionary creed. The only pity is that it was not more revolutionary. For while Fox was right in deploring the "great refusal" of present-day writers to face reality as a whole, as he was in his insistence that the individual could not fully live without entering into the community of humanity, his own view of reality and his human understanding were both limited by the Marxist philosophy which he so completely accepted. Nor could the years he spent working at the Marx-Engels Institute in Moscow have made him so complete a Communist, if a creed of revolutionary violence had not satisfied the deeper needs of his nature. In a fragment from one of his early books, printed here, he imagined Lenin enunciating a gospel of Life with which Genghis Khan and Tamerlane agreed. "Life is love and drunkenness and creation, huge, vast, vigorous and various, like this steppe itself," he is made to say. "Sensuality, vice, they are the necessary materials of love, as sleep is necessary to life." And Fox himself accepted such a naturalistic gospel. He had no thought of raising man's "violent and lonely struggle with reality which is the basis of the strong will and the love of power" to a level upon which sensuality and vice are not the necessary materials of love. And so he could accept the ruthlessness of the revolutionary struggle without a qualm. In his zestful account, for example, of a rising of workers in Canton we read how the slogans of the insurrection were placed before the waiting soldiers. "They were enthusiastically adopted, and fifteen reactionary officers were shot at once." This, we are to understand, was a splendid beginning. Yet the limits of his philosophy and the zest with which he accepted the physical conflict of life were assets to the writer. He had a vital taste and capacity in literature, because as Mr. Lehmann writes, he was interested "in every kind of intense living, from the epic lives of his favourite Eastern heroes to the splendid courage of ordinary workers and soldiers." This book contains a representative selection from his writings, historical, creative, political and critical. The imaginative novelist and critic might perhaps have filled some of the space allotted to the polemical Communist. But even in his dogmatic writings Fox revealed an unusually powerful and incisive mind and his style was as compellingly sincere as his comradeship with the common man.

HUGH I'A. FAUSSET

The Questioning Mind. By RUPERT CLENDON LODGE. (J. M. Dent and Sons, Ltd., London. 10*s.* 6*d.*)

Mr. Clendon Lodge's pen runs to this kind of utterance :—

> A much lived-in room, the little grey home in the west, the friendly rays of the night-light, watching so faithfully over the sleeping children, the mysterious night, calling to us as a lover calls to his beloved, the moon and stars, the good earth—how many of these are enshrined in our hearts by the genius of poetry !... Which of us moderns has not at times felt utterly at home with nature, in her varying moods, as with a wonderful, all-understanding friend ?... There seems to be no limit to our attribution of character and selfhood. Wherever there is individuality, there may be a friend and companion, or a stranger and a foe.

His prose is compounded of condescension, smirking pretensions to refined intellectuality, sarcasm, simpering whimsy, bad punctuation and very little else. *The Questioning Mind* is all the cheap academic cynicism of our time confined in a little, a very little, space. By and large, I would say that it is the most irritating and least necessary book that I have ever come across.

Its purpose is approximately as follows. Mr. Clendon Lodge, you must understand, is writing for the "plain man" or the "man in the street," for whom he evidently feels a nice contempt. He is writing "popular philosophy." More precisely, he wishes to tell the plain man what the main schools of philosophy, the Realists, the Idealists and the Materialists, have from time to time said about the world. He divides life up into the categories of Knowledge, the Good Life, Mind, Self and Education, proceeds to adduce the thoughts of his predecessors on these matters in turn, mentions the name of everybody of whom he has heard, gives a list of books "for further reading," and passes on, a model of uncompromised disinterestedness. Mr. Clendon Lodge's general conclusion appears to be that it doesn't very much matter, anyway.

The only question concerning *The Questioning Mind* which can possibly interest anybody, in fact, is the question: "What makes a man write like this?" Is it mere weariness? Is it fear? Is the gentleman afraid of committing himself? It seems that he is. Why? Has the world so bewildered him that he can think of nothing but to build himself a tower of synthetic ivory? And, having thought of that, is this the best he can do about it? It seems so.

When will these people stop condescending to the plain man? The plain man won't read them. He knows a thing or two himself. Believe me, Mr. Clendon Lodge, I have yet to meet a plain man who doesn't know a great deal more than you appear to know. For one thing, you see, he has some roots in the earth, even now, and the earth is a great teacher. If you want to cerebrate in the abstract, my dear Canadian gentleman, you must write for the fancy man. He will probably be grateful. What the plain man wants is intellectuals who are not afraid of committing themselves and who will offer him simple positive convictions. He will respect such minds because they have been capable of respecting him.

RAYNER HEPPENSTALL

My Way of Faith. By M. D. PETRE. (J. M. Dent and Sons, Ltd., London. 10*s.* 6*d.*)

To many a religious and thoughtful soul Miss Petre's ability to conserve her old faith in spite of the recent findings of science and history which undermine most of its articles, cannot but be a matter of curiosity, if not of envy. Miss Petre's Victorian upbringing, of which she gives an interesting account, must have contributed much to this ability, by producing in her a healthy sense of individuality and its destiny, unlike the feelings of the Russian girl who would regard herself as a mere "organ of the community, to be sacrificed thereto like wood and straw" (p. 67); a sense of the "uniqueness and centrality of every being" (p. 77) which is really at the root of her religious and spiritual ambition. She is able to withstand the questionings of modernism because of the peculiar attitude she has adopted to them. She writes:—

> Problems are not solved, save in mathematics; the problems of life are absorbed in the stream of life and truth. If we look to the Church in her exclusion of all but her own teaching and direction, those of us who cannot shut our ears to what is said outside must find it hard to reconcile our faith with much unwelcome knowledge. But if we see in her the custodian of an eternal message, the historian, not of human documents but of the manifestation of God in humanity, we can take what she gives and not ask for what she was never intended to give. To her we owe the preservation of the life and message of Christ. (p. 236)

Yet the author does not swallow all that orthodoxy holds. For example, she does not believe in eternal punishment. She complains that modern psychology, in trying to find a cause for moral delinquencies, has ended in justifying them. It has weakened trust in the power of the will and in the sacredness of the moral law. *My Way of Faith*, containing many such reactions to the modern ideas that are guiding human life, makes interesting reading.

P. T. RAJU

Art and Meditation. By ANAGARIKA GOVINDA. (Allahabad)

Only in China and Japan have the people generally realised the closeness of art and religion and that the discipline of the artist is of religious significance. Plato's way through the appreciation of the beautiful, and Schopenhauer's exposition of the same, in the West, have had too little influence outside the schools of purely philosophic thought. The artist and the religious devotee follow the way of contemplation and are nearer in goal and in means than is commonly understood. Each is concerned with the significance of form. Their lack of mutual understanding is pathetic.

Anagarika Govinda is a brahmacharin of the Buddhist Sangha : he is also an artist. Therefore he is well fitted to write upon the subjects of art and meditation.

He considers these under the two aspects of the "Psychological and Cultural Background" and "Experiences of Meditation and Their Expression in Painting and Poetry." He compares artistic training with meditation and asserts that Buddhists value art as Yoga :—

> The contemplation of the Beautiful, according to the Buddha's own teaching, makes us free from all selfish concerns, it lifts us to a plane of perfect harmony and happiness, it creates a foretaste of ultimate liberation, thus encouraging us to strive on towards Realisation.

These essays originated from the interest expressed in an exhibition of Anagarika Govinda's abstract paintings. He remarks : "Just as the artist has to master the material he creates, so the one who wants to enjoy art has to prepare and tune the instrument of spiritual receptivity." To such an one is addressed his chapter on Abstract Art. There he well says :—

> This art does not take the roundabout way through the objects of the external, optical world, but creates compositions of form and colour which in their totality reproduce a certain state of mind. The nearest example I can imagine, is that of music, because it is the least imitative or descriptive of all existing forms of art. Nobody will ever ask what a single tone means... We cannot ask what a single colour or a single shape means. This one could only ask if they meant something different from what they are...it is because of the profundity of their nature, the many-sidedness of their character, that we cannot define them in any exclusive way. It is only the composition as a whole that gives a particular, though not explainable significance to them. Thus abstract paintings are just as "real" as a landscape or the shape of a human being : they imitate nothing...they are complete in themselves, a cosmos in miniature.

It is challenging to have æsthetic theory and reproductions of paintings, with explanations of the latter, in the same volume. But only the theorist will object to their inconsistencies : he may say, that in the paintings and explanations the conscious representative symbolism is emphasised overmuch, to the disadvantage of the æsthetic principle within them.

The seven poems are on the profundities, forcibly expressed, revealing originality of thought, beauty and insight. I select the closing lines on "Dissolution (Shiva : the Transformer)" :—

> Deliver me from the death of
> stagnation to the storm of life :
> The storm that uproots all craving,
> The storm that pulls down all clinging,
> The storm that breaks down what resists !
> Deliver me from a life that negates death,
> O thou eternal transformer,
> Thou dancing liberator of the universe !

E. H. BREWSTER

Benares Hindu University : 1905-1935. Edited by V. A. SUNDARAM. (Rs. 10/-)

This is an attractive volume of nearly 700 pages giving a complete account of the University : its aims and ideals, formation and growth. It is a collection of the writings and utterances of eminent personages who have contributed in one way or another to the birth and development of this great national enterprise. The volume is well illustrated. A perusal of the book will amply repay not only those who are interested in the educational advance of our Motherland but also the general reader.

N.

Sandhya Git (*Evening Songs*). By MAHADEVI VARMA. (Temple of Mysticism, Allahabad. Rs. 5.)

Contemporary Hindi poetry may well be proud of Mahadevi Varma. She is a genius. Her three books—*Nihar*, *Rashmi* and *Nirja*—have already met with genuine appreciation. Now she comes with a new book, *Sandhya Git* or *Evening Songs*. It is a collection of forty-five pieces of good poetry. The name at once reminds us of Rabindranath Tagore's famous Bengali work, *Sandhya Sangit* (Evening Music). So far we have known Mahadevi Varma only as a talented poetess but now we know that she is versed in colour and line as well. We are fascinated by her six colour plates and the many sketches that adorn the pages of this book.

The interesting preface has autobiographical value. The poetess does not compare herself to a lucky traveller who returns home with immense wealth and whom even friends, like strangers, ask curiously "Are you the same?" She compares herself to a weak dwarf, who knows his limitations and never ventures far from his doorway. She admits that when she entered the temple of Hindi poetry in the dim light of *Nihar*, her first attempt, she felt rather frightened. How, when she was so shy, could she step forward freely? The question of possible retreat, however, did not arise: Her heart was eager to be in that company. In her own words, many eminent Hindi writers perceived her limitations from her very appearance, and lost all curiosity to know more about her. In a further statement she makes it clear that in writing *Nihar* she was like a child who sees the dawn but cannot catch it, and thus feels a peculiar pain, shot through with curiosity. Afterwards came a time when she felt a unity in the joys and the sorrows of life, and she produced *Nirja*. The same spiritual unity of joys and sorrows has inspired her pen in these *Evening Songs*.

She has also traced the history of her love for the brush and for colour. She takes us to her childhood; we see her stealing her mother's vermilion and sitting in a corner trying to make pictures on the floor with it. Then we see her actually learning art from an old master. No sooner does she draw the lines than she is eager to adorn the sketch with colours. By day we see her making a water-colour under the guidance of her master and at night rather over-eager to change its colour scheme. Very often she spoils the original picture, but she enjoys it. Coming to the songs themselves we find the poetess comparing her life to the evening sky and her dreams to the multicoloured clouds. Joys and sorrows she sees as birds flying homeward at evening.

Then she asks herself: "Have you not lit your lamp? Oh, why this delay? Let the immortal flame touch its cold lips." She seeks her history in the twinkling stars; the breeze brings her a message of new life.

Sometimes pathos pervades her mood and she compares herself to a cloudlet of sorrows, and calls tears her dear companions. Again there is music at every step, and in one song she addresses the music-maker.

When the "Deepak Rag" is there all the lamps are automatically lighted. How can there be darkness then in the Temple of Life?

The darkness of night brings pathos, but at morning life seems all sweetness. None should sleep in the morning. One song opens like this:

"Rise up (O wayfarer) thou art to go beyond and beyond."

Like Midas of Greek mythology, who transformed into gold everything that he touched, Mahadevi Varma transforms the realistic voice of life into poetry, which sooner or later must turn to *mysticism*. And she does so with an enviable charm and grace. I am sure that all lovers of Hindi poetry will give a hearty welcome to *Sandhya Git*.

DEVENDRA SATYARTHI

A Rustic Moralist. By W. R. INGE. (Putnam and Co., Ltd., London. 7*s.* 6*d.*)

Dr. Inge is undeniably erudite, but erudition does not imply originality. There is little in the opinions here expressed that deviates from the traditional orthodoxy of the Englishman. One frequently detects a complacency about things as they are.

It is difficult for those who, like myself, belong to old professional families, to do justice to the Socialist movement. We see the existing system at its best. For generations we have had interesting work, a good social position, moderate and fairly secure incomes and not very much anxiety.

It is not surprising that he should tell us that Christianity stands aloof from political quarrels.

The typical Englishman, according to Dr. Inge, dislikes hypocrisy, hard-heartedness and calculating worldliness, the three things which Christ condemned. We can fancy, he adds, Jesus saying to such an one, " Thou art not far from the Kingdom of God." Could self-satisfaction go further ?

Dr. Inge's outlook on religion, though less parochial than that of most Christian divines, does not get much beyond the condemnation of bigotry and sectarianism. He quotes with approval Gilson's statement that " Christian philosophy is the spirit of Christianity, penetrating the Greek tradition, working within it, drawing out of it a certain view of the world." He affirms his belief in Truth, Goodness and Beauty as ultimate values which are objective revelations of the mind of God. But we get no admission of the debt that this Hellenized Christianity owes to other Eastern religions.

" The message of Greece and the message of Palestine are the two permanent enrichments of the human race," he writes, as if the Mediterranean Basin were the whole world and there could be no religion or philosophy outside it. For a scholar who has made a special study of Plotinus, this is an extraordinarily limited point of view. But it is interesting that Dr. Inge, on such subjects as prayer and the future life, comes very near the Hindu views.

If it is possible for Dr. Inge to transcend sectarian controversies and the endless quarrels over points of doctrine and observance that disfigure Christian theology, is it not possible for him to come to a realization of the similarity of religious experience and of philosophy all over the world and to derive illumination from the ways in which the ultimate problems have been faced in religions other than Christianity ?

BHASKAR APPASAMY

It Shall Be Done unto You : A Technique of Thinking. By LUCIUS HUMPHREY. (Methuen and Co., Ltd., London. 10*s.* 6*d.*)

A book which offers an infallible technique for getting whatever one wants should have a wide appeal in our desire-ridden world. The author would have no sympathy with the wise Manu, who mentioned " contentment with little " as one of the means of subsistence permitted to all men in times of distress, or with the Buddha, who saw in desire itself the very cause of sorrow. He has succeeded, however, in reading amazing connotations into the sayings of Jesus, to whom he concedes the doubtful honour of discovering the method of fulfilling desires which this book sets forth.

The system involves deliberate effort to prostitute the higher mental and spiritual faculties to the service of Mammon. Mr. Humphrey assigns first place to " spiritual values," but apparently as the goose which lays the golden eggs.

A full realization of the part played by the spirit in producing our material wealth will lead us to an understanding of the intrinsic value of the spirit in the realms of both the unseen and the seen.

The ordinary pickpocket does not call money " the symbol of social service " or tell himself that he wants it as " the means for making a more valuable contribution," but what is using the power of thought deliberately to obtain desired material objects not yet " attracted to the realm of your personal posses-

sion" but sublimated pocket-picking? It is as true to-day as when Dante wrote, that whereas "the more peace or knowledge or love one man has, the more there is for all the others," yet "the more of any material thing one man has, the less of it there is for others."

This is a fundamentally selfish book, though it belatedly decks the wolf in a fleece of moral platitudes and invites us to use our power of thought to help others and society at large as well as ourselves. We are not oversanguine about the deterrent effect of Mr. Humphrey's suggestion that we keep our demands within the limits prescribed by love of God and of our neighbour, if the only penalty of unbridled desire will be failure of our use of thought to be "permanently constructive."

It is precisely because the power of thought *is* dynamic that such irresponsible books are so dangerous. We are reminded of another saying of him who had not where to lay his head, which we would commend to the reflection of those attracted by this "technique of thinking":—

For what is a man profited, if he shall gain the whole world, and lose his own soul? (*Matt.* 16 : 26)

PH. D.

Indian Peepshow—By HENRY NEWMAN. (G. Bell & Sons, London. 7*s.* 6*d.*)

Mr. Newman began his journalistic career in India 43 years ago as the successor of Kipling on the *Civil & Military Gazette* and is to-day a genuine survival from that leisured and curious age. He is a special correspondent of the Calcutta *Statesman*, but a special correspondent with a difference, being in effect an eavesdropper Here and There, whose contributions to his paper consist of the delightfully irresponsible gossip which one hears at a Club as having been heard in the Bazaar.

Indian Peepshow, being a reissue in book form of this mysterious, impersonal, journalistic gossip, is aphoristic and anecdotal rather than logical or continuous. Elephants, rajahs, yogis and cave-dwellers, jackal-eaters and snake-eaters, dacoits and policemen, ghosts and spirits, hamadryads and green snakes, mantidæ and tarantulas, moths and cicadas, indigo planters and Afridis, more rajahs and maharajahs, and other creatures great and small, form the subjects of these wandering remarks, which are very interesting and for the most part true, but possess little scientific or philosophical value. Mr. Newman ostentatiously eschews politics and his writing is never arrogant or tendentious. Recognizing the fundamental unity of India, he is unwilling or unable to trace it to anything serious or worth while in her spirit and character. His assertions, if not so damaging, are not so well documented as Miss Mayo's; his vision has not the depth, nor his style the edge, of Yeats-Brown at his best; and his knowledge, even of the jungle and its folk, has not the fiery and loving truth of Verrier Elwin. He gives impressions, often vague and derivative, rather than hard facts and statistics, and the few figures he furnishes are far from accurate; neither the average annual rainfall of Cherrapunji nor the number of persons killed in the sack of Delhi by Nadir Shah is nearly so large as Mr. Newman states.

The half-hearted collection of 'odd customs and superstitions,' made by an amateur anthropologist and entomologist, tells us nothing whatever of the thoughts and actions of the vast masses of the people; and is indeed as little representative of India and its real quality as flotsam and jetsam and stray weeds "dragged up in a hand-net from the great waters" are of the deep blue ocean in its majesty. The title, in fact, describes honestly and adequately the contents of the book: a series of highly-coloured pictures guaranteed to amuse the immature mind.

K. SWAMINATHAN

Hindu Customs and Their Origins. By STANLEY RICE. (George Allen and Unwin, Ltd., London. 7*s.* 6*d.*)

When well-intentioned members of the Indian Civil Service like Mr. Stanley Rice write on age-long "Hindu Customs," investigate their origins and attempt to draw out and exhibit their mystic or symbolic significance, Hindus have every reason to feel grateful, as there is the likelihood of promotion of interracial harmony and understanding. Discussing the marked contrast between the East and the West in the "Introduction," Mr. Rice remarks that "we must accustom ourselves to think in terms of latitude," (p. 13) and sums up : "Europe is the darling of Nature. Climate gave her the energy to act....and topography the contact necessary to progress....Asia having little incentive to feverish energy preferred the contemplative life....Asia was Asia not because she was the East but because she was the South." (p. 29) Five chapters are assigned to a discussion of the origin of the caste system. After a fairly full discussion of "The Racial Purity," "The Occupational," and "The Aboriginal" theories, Mr. Rice concludes "The keynote....was neither pride of race, nor convenience of economic relations, nor any of those things which might influence a modern man but simply religion." (p. 80). The views of Prof. Ghose of the Dacca University are examined *qua* confirmatory of those of Mr. Rice. In the next chapter on "Untouchability," the view is developed that its origin is non-Aryan, and that "it probably arose in the South among the Dravidians or aboriginal population." (p. 112). In his chapter on "Brahmins," the author remarks that "the Brahmin has received less than justice from the majority of European writers," (p. 129), and that "for all his faults," he "is not so black as he is painted." (p. 130). The ninth chapter studies the "cult of the Cow." The cow is sacred and should not be killed, because "the Fertility-spirit is inherent in every individual bull or cow." (p. 153). An account is given of some "Maratha customs," in the tenth chapter. In the concluding chapter on "Esoteric Hinduism," Mr. Rice describes what he sees to be the essence of the philosophical systems.

The forementioned summary of the work of Mr. Rice would show that his conclusions would be welcomed by a section of students of Indian history and sociology, but, the horrible spelling of "Anusasana," (p. 52), "Desiya," (p. 96), "Grihastha," and "Vanaprastha," (p. 100), "Garbha-adhana" and "Pumsavana," (pp. 157-158), "Grihya," (p. 173), etc., is regrettable in this publication of Allen and Unwin, Ltd., who have recently cultivated a flair for Indian culture and Indian philosophy. The term "Aadhana" in "Garbhaadhana" has absolutely nothing to do with "Dana" and the rendering of it into "the gift of the womb" has to be rejected. It is amusingly erroneous to say that "Vamana the dwarf....compassed heaven, the earth, and the underworld in three strides," (p. 149), for the fact is that the third step was placed on the devoted head of Bali-chakravarthy himself. Finally, in connection with the *Saptapadee,* (the most significant of marriage ritual), Mr. Rice who has reproduced the Rig-Vedic version observes that the version of Prof. Washburn Hopkins was rejected by Pandits consulted by Mrs. Stevenson. (p. 187.) I am sorry for the Pandits, Mrs. Stevenson and Mr. Rice. The version of Prof. Hopkins is that sanctioned by the *Yajussakha.* Both Rice and Hopkins are right in general but have gone wrong in details. Mr. Rice is incorrect in his rendering of the *mantra* for the *sixth* step, while Prof. Hopkins has nodded in respect of those for the first *three.* These instances must convince impartial spectators that sympathy can never be a substitute for correct perception. Notwithstanding these inaccuracies in detail, I gladly commend the work of Mr. Rice to those anxious to learn something about the "Hindu Customs." The concluding chapter on "Esoteric Hinduism" is too elementary to be examined.

R. NAGA RAJA SARMA

Faiths and Fellowship. Twenty Addresses on "World Fellowship through Religion," delivered at University College, London, and a *Résumé* of the Discussions, together with a Report of the Public Meetings at the Queen's Hall, London. Foreword by Sir FRANCIS YOUNGHUSBAND. (J. M. Watkins, 21, Cecil Court, London. 15*s.*)

Derided and rejected in the nineteenth century, the great spiritual and ethical truths of Oriental philosophy and psychology set in motion by Madame Blavatsky are permeating more and more the mind and the heart of the West, to which this Congress of Faiths bears eloquent testimony. The primary objects of the Movement she founded are: (1) To form the nucleus of a universal brotherhood of humanity without distinction of race, colour or creed, and (2) To promote the study of Aryan and other Scriptures, of the world's religions and sciences, and to vindicate the importance of old Asiatic literature.

That the East has ever been the home of spirituality was recognised by the Congress, when at the Farewell Meeting one of the speakers, referring to the presence of delegates from the East, said that the first lesson that had struck them all was: "Certainly the East is more spiritual than the West." (p. 457)

Such conventions as the World Congress of Faiths in London and the Parliament of Religions recently held at Calcutta, by furthering the second object of the Theosophical Movement, help in the realisation of the first, to promote which is the most important mission of every sincere student of Theosophy. The basis of Universal Brotherhood is the spiritual unity of mankind and "Peace can only radiate from the individual whose consciousness is at one with the Universal." (p. 365)

There is increasing recognition by enlightened minds in East and West alike, that no mere legislative reform will avail our world in its present critical condition, but only a change in the mind and the heart of the race. As one of the speakers very truly stated, reflecting the consensus of the convention:—

> We are learning in such assemblies as the League of Nations that statesmen, diplomats, politicians cannot give us the peace for which human hearts are craving. We see more and more that the world cannot solve even its own worldly problems with its own worldly methods. (p. 358)

The Congress had therefore been convened to appeal to another world, "the world of the human heart and the world of the spirit," (p. 358) by a presentation of the teachings of the spiritual instructors of humanity. On the whole, the representatives of the various faiths acquitted themselves creditably, and their presentation of the great universal impersonal ideas and ideals makes inspiring reading.

More than one speaker stressed that "religion unites while theology divides us" (p. 455), and that "a man may know much about theology but little about religion." (p. 189) In fact the religion, one and impartite, of the Prophets is poles apart from the conflicting creeds of the churches. "Many people cannot see religion for the religions" (p. 402), to the latter of which must be traced nearly two-thirds of the world's misery and evil. The supernatural sanction and finality claimed for man-made dogmas represents idolatry of the worst type.

> If we condemn the idols of clay and wood ....what shall we say of....the oppression of the mind and the stifling of spirit by the idolatry of dogmas and the tyranny of phrases? (p. 111)

At the Congress it was recognised that

> The spiritual development of the human race depends on the degree in which men and women learn to think independently, fearlessly and rationally, in proportion as mind and conscience are liberated from servile submission to authority and tradition. (p. 63)

But iconoclasm towards illusion, though indispensable, cannot by itself create true peace, "the 'heart' that shall make it impossible for men and women to resort to violence." (p. 64) As many a speaker stated, the world problem is in reality an individual problem, and war, pestilence and discord are not something metaphysical, above our heads, but exist within our hearts. The first step towards

purification and peace is the recognition that " in each individual man there is the Universal Spirit, the Wisdom, the Love and the Power, the Living God." (p. 376)

Economic peace, indeed any peace, must ultimately depend upon our being able to come to a common agreement concerning certain moral and spiritual principles upon which economic life is to be built.... It is men's general philosophy of life which will determine the direction of its economic and social activities. (p. 320)

But where is the philosophy explaining the meaning and purpose of life to be found ? At present, circumstances have taken control of us.

Amid changes of unexampled rapidity, we are being whirled down the rapids on to uncharted seas, without a rudder and without a chart. The lamps have gone out, the old allegiances are fading. By what star are we to try and steer our course, what can give us back mastery over circumstances, enable us to take control of events ? (p. 412)

By what star indeed but the Central Star from which every one of the world's great religions has derived its light, that unchanging common inheritance of humanity, which was restated for our modern era under the name of Theosophy ?

NAJOO F. KANGA

That Inferiority Feeling. By JOHN S. HOYLAND. (George Allen and Unwin Ltd., London. 7*s.* 6*d.*)

This book is based on Adler's psychological theory. Its thesis is that fear, egotism, jealousy, hatred, superiority-striving, conceit and the rest, are born from the inferiority feeling engendered in childhood by adult dominance and adult coddling, or even by the feeling of separation caused by weaning, physical or psychological. The cure is losing oneself in group work in the spirit of Agapé, true friendship, preferably manual or menial labour as allowing least room for the superiority of " good works."

The purist may be exasperated by the determinedly sprightly style, and the interjection of—extremely funny—stories that distract the attention from the argument to the writer. Others may find the diagnosis too Procrustean, but there is no denying the fundamental truth that the personal self loses its ills in losing itself in the group. The book has a certain power to help those who respond because the author has obviously practised his two ideals, social service and inner devotion—as understood in Quaker terms. But while the method advocated may give outlets to physical and heart energy, the questioning mind of man demands, even if unconsciously, the scientific rationale for ethics. The author has tried to provide for this with psychology, but speculative theories based on certain factors only in the problem of self are not a complete enough guide. Why do some and not other children have an environment conducive to inferiority feeling ? Is it God, chance or law ? What is the self ? The personal self, or something more ? The *psyche* or the *nous* ?

The author quotes Plato with appreciation. When correctly understood, Platonic psychology, as also the Indian, gives the more complete conception of SELF, by the light of which the partial theories can be seen in their right proportion and the empiric practice of Agapé becomes more truly scientific.

W. E. WHITEMAN

ENDS AND SAYINGS

On the 28th of this month the Hindus will celebrate the Birthday of their Great Teacher—Maha Guru, Shri Krishna. Appropriately therefore we print below a few of the sayings of that Divine Man taken from the *Udyoga Parva* of the *Mahabharata*. The epic is full of the wise teachings and heroic deeds of the Master ; but we have culled only a few of His statements which should prove useful during these days when wars and rumours of wars prevail. All of them were uttered on the eve of the great war between the Kurus and the Pandus which is the chief episode of the Epic :—

Consult together and also think separately.

Though one may have a knowledge of eatable things yet his hunger will not be appeased unless he actually eats. Those branches of knowledge that help the doing of work bear fruit but not the others.

Growing strong, and inhuman and becoming a mark for destiny's wrath, a bad King would cast a covetous eye on the riches of others. Then comes war, for which purpose came into being weapons and armour and bows.

A thief who steals wealth unseen and one who forcibly seizes the same, in open daylight, are both to be condemned, O Sanjaya.

One should engage in work knowing that one's purposes would be achieved by a combination of both Destiny and Exertion. He that engageth in acts under this belief is never pained by failure nor delighted by success.

The wise men of old have said that human affairs are set agoing in consequence of the co-operation of both providential and human expedients.

Indeed, ordinary persons, affecting comforts that satisfy the low and the mean, desire an equable state of dulness without excitement of any kind. They, however, that are superior, desire either the acutest of human sufferings or the highest of all enjoyments that is given to man.

Envoys, O King, eat and accept worship only after the success of their missions... Not from desire, nor from wrath, nor from malice, nor for gain, nor for the sake of argument, nor from temptation, would I abandon virtue ! One taketh another's food when that other inspireth love. One may also take another's food when one is in distress. At present, however, O King, thou hast not inspired love in me by any act of thine, nor have I myself been plunged into distress !

He who, following the impulses of lust and wrath, and from darkness of soul, hateth and seeketh to injure one that is possessed of every good quality is regarded as the vilest of men !....He, on the other hand, who, by good offices, winneth over persons endued with good qualities even if he beareth aversion for them within his heart, enjoyeth prosperity and fame for ever and ever !

If a man striving to the best of his abilities to perform a virtuous act meets with failure, I have not the least doubt that the merit of that act becomes his, notwithstanding such failure.

Striving to the best of his might, even to the extent of seizing him by the hair, one should seek to dissuade a friend from an improper act.

Forsaking superior counsellors he that seeketh the advice of inferior ones, soon falleth into great distress and succeedeth not in saving himself.

If one's understanding is confounded one can never turn his attention to what is beneficial. One that hath his soul under control never disregardeth anybody in the three worlds.

For the sake of one's Self, the whole earth may be sacrificed.

RAJA-YOGA OR OCCULTISM

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